THE SONS OF GOD
AND
THEIR INHERITANCE
WITH
SUPPLEMENT

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The Sons of God

and

Their Inheritance

by

EMMA J. PENNEY

"Wherefore gird up the loins of your mind,
be sober, and hope to the end
for the grace that is to be
brought unto you at the
revelation of
Jesus Christ"

"Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

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Public Library
JUN 1938
Oakland, California

Press of Eastern Gazette, Dexter, Maine

PREFACE

This little book is sent forth with an earnest prayer that God may add His blessing to those who peruse its pages. That those who have not yet sought His face, may do so. That those who are believers, but have not yet taken advantage of the privilege accorded them of presenting themselves as "living sacrifices," may do so. And lastly for those who can say, "My all is on the altar."

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know **what** is the hope of His calling and **what** the riches of the glory of His inheritance in the saints."

"To God, only wise, be glory throughout all ages, world without end." Amen.

EMMA J. PENNEY

Woburn, Mass.

This Book is the Gift of

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Catalogued 1938

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CHAPTER I.

OUR INHERITANCE.

Probably there is no news more welcome to the average man or woman than the notice that they have become heir to a large fortune. What visions flash upon the horizon! freedom from the grind of toil; gratification of desires hitherto impossible; the power and influence such wealth would bring, and the opportunities to exercise that power, pass before the mind in quick succession. If any of my readers should receive word that he or she had been bequeathed an estate of great value, how long do you think it would be ere they would go about getting all the information possible in regard to it? A normal man or woman would probably lose no time about so interesting a matter. How much money am I to receive? How large is the mansion? How much land is there? Where is it situated? These are some of the questions that would leap to eager lips. Now, do not lay this little book aside with the hopeless thought: "There is nothing in this for me; I must toil on, day in and day out, there is nothing before me but work; hard, uninviting; no prospect before me but the walls of a work-room."

My brother, my sister, I bring you the "good news" that there **is** a prospect before you, for "God has chosen the poor of this world, rich in faith and heirs of a **kingdom!**" If you have become a son of God, the most glorious inheritance ever bequeathed to a human being is yours! Do you not want to hear about it? Perhaps you say: "Oh! I know all about it; I am going to Heaven when I die, and I shall wear a white robe and a crown and have a harp to play on." This is very good indeed; this is the celestial **(Gr. Epouranios—Heavenly)** glory spoken of in the Word of God. But have you ever noticed that there is a **terrestrial** (earthly) glory spoken of? Paul speaks of it in 1 Cor. 15:40. I want to call your attention to something very, very joyful; a part of your inheritance is due on this side of the valley of death,

right here on earth. While the writer fully believes that God has a divine glory reserved in Heaven for His sons, the Scriptures also reveal the fact that He has promised something exceeding good to His people who are alive when He comes.

Did you know that Jesus was a very rich man? In fact He was the richest man ever born, for He had that which gold could not purchase. We know that gold is only of value for its purchasing power. How much gold would the millionaires on board the Titanic have given for the power to walk on the water as Jesus did? But alas! their gold could not purchase it. Now this power was part of the wealth which Jesus inherited from His Father, because He was the **Son of God.** Just here, dear reader, is the secret; let us look upon Jesus as he walked this earth, and we shall see the inheritance which will some time be given to the sons of God, on this side the grave—a mighty, kingly power while yet upon earth. Jesus has said: "I appoint unto you a **kingdom,** as my Father hath appointed unto me." This kingly power came upon Jesus at the end of the Jewish age, and the New Testament shows us that it is to come upon His followers at the close of the Gospel age. And it is closing now; every public speaker, every writer whatever his cult, declares we are entering a new era. We must first settle a very important question. Are we all sons of God? We know of no better authority to appeal to for an answer than the Word of God; if we stand upon that we are safe. Our answer from that source is: "As many as received Him, to them gave He power, **(margin—right, privilege),** to become the sons of God, even to them that believe on His name."—John 1:12.

How may we know that we have become sons of God? One very peculiar proof of the fact, is the chastening which we receive; if we be not chastened, then are we not sons, for the Father chasteneth every son, whom He receiveth. It seems I have given the "grevious" sign first, and saved the joyous sign for the last; you will find it in Eph. 1:13, 14. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance". Notice that this holy witness comes **after** we have believed; we cannot say: "I will believe that

God has received me when I feel it." No, we must first put faith in the promise of God that He will receive whomsoever comes unto Him in the name of Jesus, and then shall we receive the earnest of our inheritance. This earnest is a foretaste of the "powers of the world **(Gr. aion—age)** to come." Heb. 6:5.

So we see that we are to inherit **power** just as Jesus inherited from the Father. "Greater works than these shall ye do because I go to My Father." Paul says the measure of power we receive in this Gospel age is only a taste of what we shall have in the age to come. What does Jesus say about it? "If ye have not been faithful in that which is another man's **(Jesus)** who shall give you that which is your own?" that is, your inheritance. Luke 16:12. If you will turn to Matt. 25:14-31 inclusive, you will find a parable illustrating just this point. According as the servants had been faithful with their Master's goods, He rewarded them by bestowing upon them power to rule. Luke gives us the same parable and tells us the reward of faithfulness, (given at the Lord's return), was the bestowal of ruling power, some over ten cities, some over five. Luke 19:17, 19. Daniel prophesied of this when he said: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27. When? "When the Son of Man shall come in His glory then shall He sit upon the throne of His glory." Matt. 25:31. Is He to sit there alone? Nay. "To him that overcometh will I grant to sit with Me in My throne." Rev. 3:21.

The second coming of Jesus, then, inauguarates the age to come when we are to inherit the ruling powers of which we now have a foretaste. No wonder the return of our Lord is the chief topic of the New Testament; the promise of it is the blessed hope. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." What promise? The promise to Abraham was "that he should be the **heir of the world."** Rom. 4:13. For God has not put the world to come in subjection unto angels, but unto man. Heb. 2:5, 6, 7.

"Come, ye blessed of My Father, inherit the kingdom pre-

pared for you from the foundation of the world." Matt. 25:34. The Scriptures show us that this kingdom is the mighty dominion, the princely power of the sons of God. "For the kingdom of God is not in word, but in **power.**" 1 Cor. 4:20. (Whatever foretaste of power is vouchsafed to God's people in this age is "the things which are another man's;" we shall be given "our own", the ruling power, when the Master returns). Jesus told His disciples that this power which He had was the kingly power. "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Luke 11:20. When Isaiah prophesied of the birth of the Son of God, he said that the government, **(princely power—Young's Concordance),** should be upon His shoulder. Isa. 9:6. The angel Gabriel, in the annunciation, said to Mary: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Now, although Jesus was the Son of God, He waited for the time to come when His Sonship should be proclaimed; waited for the time of His manifestation to Israel. **John 1:31.**

That time came at His baptism when the voice from Heaven said: "This is my beloved Son, in whom I am well pleased." With this proclamation of His Sonship, came the dove of power. The grace of God had been upon Him all His life, but He had done no miracles, probably could not; but this was a clothing upon of **power,** the kingly power which accompanies the position of sonship to God. From this time onward, the history of Jesus is a chronicle of a marvelous dominion over all things. Behold Him arising from His pillow, and stretching forth His hand, commanding the winds and waves to cease their raging, and a great calm settles upon the deep. Is this dominion? Picture to yourself a dark night, a tempestuous sea; a Man steps forth from the shore and calmly walks upon the seething, white-capped waves, far out to a rocking boat where His disciples are toiling in rowing. "It is I, be not afraid." And so on down the whole wonderful list.

The angel had told Mary that the Lord God should give

unto Him the throne of His father David, and this is what was given Him! The throne of David was the throne of the kingdom of the Lord. I Chron. 28:5. But the scribes and Pharisees were not at all suited with this kind of a king. Oh No! their king must do as all other kings had done, put a heavy yoke of service upon **them.** This man who was among them as He that serveth, going to their homes to heal them, ministering to their needs, **this** was not a king; Nothing but the vain paraphernalia of the courts of this world appealed to their idea of royal majesty; nevertheless it was among them. And they would not have this man to reign over them! It seems strange that they should reject the supernatural power of Immanuel, (God with us), but it was so to be; this holy, royal Seed must go down into the ground and die; and so bring forth much fruit. John 12:24. A harvest of **sons**, just like Himself; He must bring **many sons** unto glory, (Heb. 2:10), having the same dominion which He had; a people who will have **God** with them.

"Now are we the sons of God," but we wait, just as Jesus waited, for the **time of manifestation;** for the official placing. Paul says: "We ourselves groan within ourselves, waiting for the adoption." **(Gr. placing as sons).** Rom. 8:23. He was not waiting for the baptism of the Spirit, he had it, so had the church to whom he was writing. He says we have the **Spirit** of the adoption now, (verse 15), but we wait for the placing which will give the dominion, the ruling power of which we have had a foretaste. And the creation is waiting for the manifestation of the sons of God. (verse 19). The same word translated creature in this verse, is rendered creation in other places. Mark 10:6; Rom. 1:20, 8:22; II Peter 3:4; Rev. 3:14.

How did Jesus manifest His glory? He "went about doing good, and healing all that were oppressed of the devil; for **God was with Him."** This was the time when "the people which sat in darkness saw great light;" it came from the Son of God, a bright shining forth of power and glory; and they marvelled that God had given such power unto man. Now, does not Jesus say that at the end of the world, (age), "the rightous shall shine forth as the sun in the kingdom of their Father?" Matt. 13:40-43. This bright

shining is the **sign** given us by Jesus in Matt. 24:26, 27. "If they shall say unto you, Behold, He is in the secret chambers, (He has come in secret), believe it not. For as the lightening, **(Gr. astrapee**—bright shining), cometh out of the east and shineth even unto the west, **so** shall also the coming of the Son of Man be." This word **astrapee,** occurs in Luke 11:36 and our translators have rendered it bright shining in that instance. This light comes from the many sons brought to glory and shining as did their Head in Galilee so long ago. When we hear any one saying: "Jesus has come already, but is not seen yet," we may know it is error for we do not yet see the bright shining which Jesus spoke of. Is not this the sign of the Son of man? It surely is the light of His presence; the bright shining which proclaims that Jesus the Light of the world, has come. What was the sign that Immanuel was present at His first coming? You know John got a bit discouraged when he was in prison, and he sent messengers to Jesus to ask Him if He really was the promised Son. For answer Jesus pointed to the miracles which He had power to do. Immanuel was to have princely power, and He, (Jesus), had it; **that** was an all-sufficient answer to John's question; that was the sign. When Jesus comes the second time, His Church is to receive this same princely power, the placing as sons; and the bright shining which comes from them is the sign of His presence, for they will not get it, (the adoption—placing), until He comes and gives it to them. (The Scriptural proof of this is given in the next chapter). Now, Paul says we are waiting for something else, something we very earnestly desire, which is to be given to the people of God. What is it?

CHAPTER II

OUR HOUSE FROM HEAVEN.

If we are to be elevated to the position of a king, we may expect to have a house to live in that will be compatible with that position. It will be both beautiful and well defended; this is perfectly reasonable, and we shall find that the Scriptures teach that God has provided a mansion for His rulers that will exceed anything that any earthly king ever had to dwell in. And we do not have to die and go to Heaven to get it—it is coming down from Heaven. Paul says: "If our earthly house of this tabernacle were dissolved, (if we do die), we have a building of God, an house not made with hands, eternal in the Heavens," II Cor. 5:1. Then he goes on to speak of those who do **not** die—who are still in this tabernacle, and he says: "In this, (tabernacle), we groan, earnestly desiring to be **clothed upon** with our house which is from Heaven."

Is Paul speaking of death here? No, none of us are earnestly desiring to die; far from it. If we are taken seriously ill, the Word tells us to send for the elders of the church, let them pray for us, anointing with oil in the name of the Lord, and the prayer of faith shall save the sick, (from death), James 5:14, 15. Death is an **enemy**, (I Cor. 15:26), and we are very excusable for not longing for its approach. What then is Paul speaking of? Let us examine this passage very closely. He says here: "For we that are in this tabernacle do groan, being burdened, not for that we would be **unclothed**," (he is not speaking of 'shuffling off this mortal coil'), "but clothed upon, that mortality might be swallowed up of life." When we are swallowed by life, we enter it of course; we are entirely surrounded by life, we are clothed with it; and we earnestly desire this clothing of life, this house from Heaven. (verse 2). The entrance into this house is the entrance into life so often spoken of in the New Testament. Matt. 19:17; 25:46.

The reader will doubtless call to mind the apostle's statement: "We know that we have passed from death unto life, because we love the brethren." Paul explains this very clearly when he says: "Nevertheless I live, **yet not I,** but Christ liveth in me." Gal. 2:20. Jesus had entered life; had been invested with all power; and when we receive Christ, we receive of **His** life; and are endued, **(Gr. enduo—clothed with), His** power. But these are the things which are another man's; we shall be given "our own" when we are clothed upon with our house from Heaven, and are swallowed up of **life.**

This is the habitation of the Most High. Our Lord Jesus had this habitation. Compare Psa. 91:11 with Matt. 4:6. When did He enter it? When He was invested, (clothed), with power; when the voice from Heaven proclaimed His Sonship. Luke 3:22. Then He was **manifested** to Israel; then the mighty works began. When shall we enter the house we groan for? When we get the placing as sons for which we also groan. At the same time those who die get the new tabernacle—the new body, at the resurrection of the dead, when Jesus comes the second time. David shows us in Psa. 91 what an impregnable fortress this house is. Nothing, absolutely **no** power of man, no beast however large, no disease germ however small, can penetrate the walls of that house. Certainly no earthly king ever had this. "Uneasy lies the head that wears a crown" has always been true; but God's rulers who are clothed upon with this house, need have no fear, it is a perfect defence. We can see in the case of Jesus, that the habitation of the Most High, this clothing, was a covering of power and glory; it was the glorious presence of God, "God **with** us," the Immanuel condition.

Truly this is a blessed hope; for this house we can but long—not for our own sake only, but for the creation who so much need a people clothed with power to bless.

The prophet Isaiah has spoken of this covering of glory. Let us turn to the fourth chapter of Isaiah, fifth and sixth verses. He says here: "and upon all, the glory, (of God), shall be a defence." **(Heb. chuppah).** The margin renders this word "covering." **Young** translates it bridal canopy.

Will this covering of glory entirely surround each one? The use of this word, **chuppah** in other places indicates it to be an enclosure. See Psa. 19:5; where it is rendered "chamber;" also Joel 2:16. In this instance it is translated "closet," giving the thought of an individual enclosure. If it is a clothing, this dwelling must be in the nature of a tent; and it seems clear that Isaiah has said here that the glory should cover, enclose like a tent, every dwelling place of Mount Zion. The New Testament carries this thought right on when it says that God will dwell, **(Gr. skenoo, tent),** with His people. Rev. 21:3. His glory will be the tent, the habitation of His people, surrounding each one, an investiture of power. Paul says: this mortal must put on, **(Gr. enduo—be clothed with),** immortality; and this corruptible must put on, (be clothed with), incorruption. This word **enduo** occurs in Mark 1:6; 15:17; II Cor. 5:3; Rev. 1:13, and is rendered "clothed." This is our house from Heaven. The ninety-first psalm tells us about this habitation and declares that no plague could come nigh **that** dwelling. It is evident that Jesus knew He had entered it after the voice from Heaven had proclaimed His Sonship. He knew that now the angels had charge over Him, because He was tempted to cast Himself down and see how they would bear Him up. Has this clothing, this habitation, been vouchsafed to the followers of Jesus yet? Nay, we are not yet immune from pestilence, although God gives blessed deliverances in answer to our faith. But when we get the adoption, (placing), for which we groan, our house, (covering), from Heaven which we also groan for, will come down; **then** no germ of influenza or any other pestilence can touch us. Thus we shall gladly accept the invitation extended to us by God through the prophet: "Come, My people, enter thou into thy chambers . . until the indignation be overpast." Isa. 26:20, 21. Are we inclined to think these chambers are up in the sky somewhere? Nay, Psalm 91 says that when we see the reward of the wicked, (the indignation), "a thousand shall fall at **thy side,** and ten thousand at **thy right hand,** but it shall not come nigh thee." Why? Because the glory is a defence, as well as a chamber. We have a blessed foretaste of this now, for Paul said he gloried in his

infirmities that the power of Christ might rest upon, **(Gr. episkenoo—tent over),** him. II Cor. 12:9.

All of the spiritual blessing or power we have now, comes through Christ; and if we have been faithful in the things which are another man's, God will give us the placing as sons, and the power which attends that position when the time of reward comes. When this tent of God's presence has descended upon His people, it will defend from every disease germ; nothing can penetrate it to enter our systems. But the blood will need cleansing from germs already in it, and this God has promised to do. "I will cleanse their blood that I have not cleansed; for the Lord dwelleth, (tabernacles), in Zion." Joel 3:21. We know that the blood fills every minute part of our bodies; we cannot prick with a pinpoint any where but blood will issue forth. A cleansing of the blood therefore, would call for a filling of every pore, every tiny cell in our bodies, with the mighty power of God. Every cord, nerve, and muscle will vibrate as the God who is love descends to tent over His waiting ones, bringing with Him all the fulness of which we have had but a taste. Paul says God will change our vile, (low estate), body. The word translated "vile" here, is the same word used by the virgin Mary when she said: "For He hath regarded the **low estate** of His hand-maiden." We are to have a transition from this "low estate" when Jesus comes, for Peter says: "Whom the Heavens must receive until the times of restitution." **(Gr. apokatastasis—putting down again of status).** Acts 3:21. What status is this which is to descend **again** upon God's waiting people? It is the status of sons, the official "placing" for which we wait. Rom. 8:23. It is a transition into a new position of power and authority—"Be thou over ten cities." Our Lord Jesus had this dominion; He had this habitation; nothing could take His life from Him; He laid it down for our sakes. And do you notice that this tent of God's presence had to be lifted away from Him before He could die? It was then He cried: "My God, My God, why hast Thou forsaken Me? " This cry of Jesus betokens the fact that God had withdrawn from Him in a very marked manner; it was the lifting away of the covering which had abode upon Him from the time when God had proclaimed

Him as His Son, and given Him the mighty dominion which pertains to that position. This covering, being a defence, had to be withdrawn from Him before He could die; and thus He entered the condition of fallen humanity. We all know what **this** condition is, but we do not know the glory of the Immanuel, (God with us), condition, which had been Jesus' blessed portion, until this sad moment when He who knew no sin, was made sin for us. That is, He came in to the uncovered, God forsaken condition into which sin had brought humanity. No, we do not know what it is to bask in the very presence of the Almighty; to feel the abiding freedom of conscious power; to have a knowledge unbounded, a wisdom bubbling always from the ever present source —God. In short we do not know the mental, physical, and spiritual perfection of the man who has God tenting over him. We have had foretastes, but the most rapturous experience of the one brought nigh by the blood of Christ, when love and tenderness has melted the spirit into God, and the enlightening, quickening power of the Holy Ghost has given some comprehension of the vast store which awaits us, is only a **taste** of the coming perfection. Paul tells us that Jesus has given gifts of the Holy Spirit for the comfort and guidance of the body of Christ **until** that which is perfect is come. Now, "we know in part, and we prophesy in part, put when that which is perfect is come, then that which is in part shall be done away." These spiritual gifts, these helps, were to remain with the church; they are still with the true church of Jesus Christ, and will be until perfection comes; all will surely agree it is not here yet. We still wait for the **powers** of the world to come. It is a wonderful thought that when these powers, (the dominion and the status of sons), are restored, that the image of God is to be restored also. Paul says: "As we have borne the image of the earthly, we shall also bear, **(Gr. phoreo—wear),** the image of the Heavenly." This word **phoreo** means to bear continually—to wear, and is so translated in Matt. 11:8; John 19:5; James 2:3. Thus the Most High will be our habitation, the house from Heaven which Paul says we shall be clothed with. We shall then have the glorious estate described in Psa. 91 as did Jesus, the Son

whom God sent forth that we might receive, **(Gr. apolambano—get back again)**, the adoption, placing as sons. Gal. 4:4, 5. That we might get back **again** the sonship! Can it be that man once had this relationship to God and the power that accompanies it? Yes; "Adam, which was the son of God." Luke 3:38. This is, then, a restoration of what man once had in paradise, and we have here a glimpse of that blessed far-off land that God said was "good;" a world where God's created ones walked in the princely power that He had bestowed upon them: "Let them have the dominion." Let us take a long backward look along the stream of time and see what the Word of God reveals to us about that world, long since passed away.

CHAPTER III

PARADISE.

In the history of "this present evil world" we have instances on record of men walking on land covered with green grass and flowers, and knew not that a city lay buried beneath their feet, hidden by the earth and its verdure, its existence long since forgotten. In just this way has the elegance of the flowery translation hidden, obscured the Scriptural fact of a glorious world lost and forgotten, that is to be restored. The apostle Paul knew these things, hence his prayer that the church might know what was the glory of their inheritance. Peter also speaks of the "world that was" that perished. 2 Pet. 3:6. A little investigation will show us that this world consisted of two dispensations; a period when man had God with him, and also a time when that glorious presence was lost, long before the destruction by the flood. A close scrutiny of the opening chapters of Genesis will reveal a world where God dwelt, tented over His created ones. It will reveal some facts which stand out prominently, and say plainly that there were sons of God there. There are signs which reveal their presence as surely as would the finding of a **cache** by a traveller in the far North, tell him man had been there.

These signs have been noticed by many, hence we have wise dissertations on the pre-adamite man; whereas the inspired apostle says: **"Adam** was the first man;" and Adam said that Eve was the mother of **all living.** This bars out the pre-adamite theory for a believer in the Word.

What, then, is the Scriptural explanation of these inspired statements, these fragamentary allusions to a people not of the **fallen** Adam? There is only one solution. "And God blessed them, and God said unto them, be fruitful and multiply." This commandment was given to them in their sinless state, and, if they obeyed it, their children would have the same status towards God that Adam had, "which

was the Son of God." Luke 3:38. They would be in the image of God as Adam was; "Let us make man in our image." Did they **wear** this image? We have seen that the sons of God in the restored paradise will wear the image of the Heavenly; that it was the clothing of life which was lost and is to be restored. Those born under the shadow of the Almighty would have the same dominion, ruling power, that Adam had; this thought brings a glorious world to view, where "The morning stars sang together, and all the sons of God shouted for joy." Job. 38:7. This is the paradise which is to be restored; the sonship, the tent or habitation of God's enveloping presence, and the ruling power or dominion which attends that position.

This is "the world that was," a perfect type of the world to come; thus Solomon was right when he said: "The thing that hath been, it is that which shall be; and there is no new thing under the sun."

The fall of the parents would not affect **this** family, they could only fall by their own sin, and fallen ones are mentioned as we shall see.

There are five passages which strongly suggest this family of sons of God; passages which can be explained in no other way—in harmony with the Scriptures.

First: God gave Adam and Eve the commandment to multiply when He created them, before they fell.

Second: Gen. 4:14, 15; indicates that there were some people whom Cain feared, and God put a mark on him to protect him from them. Who was there to fear unless the multiplying had taken place before the fall, and Cain feared the mighty ones who still had God with them

Third: In verse 26 of this same chapter, we read that men began to call themselves by the name of the Lord, **(margin)**, and it was the name Jehovah they took, not **elohim** which means mighty ones. They certainly meditated a usurpation to be like God; this seems to be the same sin which caused Adam's fall—the desire to be as God. Now, what men committed this sin? surely not Cain, a branded murderer! Abel was dead, Adam already fallen, Enos a babe; there remains but one, Seth; and the text seems to indicate a class—men.

It must have been the family born under the blessing, the ones who still held the title of "the sons of God." May we not think that they compared themselves with the family which was being born after the fall, and, seeing their weakness caused by the absence of God, were lifted up with pride and "began to call themselves by the name of the Lord?"

Fourth: Gen. 6:2; says: "And the sons of God saw the daughters of men that they were fair, and they took them wives of all whom they chose." Some expositors say that these sons of God were angels—spirit beings; but Jesus says such neither marry nor are given in marriage, so let us hold fast to His word. We read that Adam's children born after the fall, were begotten in his own likeness, after **his** image; (Gen. 5:3); hence they were sons and daughters of men. This must have been an intermarriage between those born in the image of God, and those born after the fall in Adam's own image.

Fifth: Gen. 6:4, tells us "there were giants, **(Heb. nephilim, fallen ones)**, in the earth in those days." Who were these fallen ones? not the children born after the fall, for they were born down on a lower plane, they could not fall; but those born on the higher plane, (sons of God), could fall just as Adam fell.

These passages call for serious consideration; they cannot speak of a pre-adamite race and agree with Paul; they cannot refer to spirit beings and agree with Jesus. But they can refer to those who, born in blessing, clothed with power, got lifted up with pride and were cast down; losing the enveloping, protecting glory of the presence of God; losing for themselves and their posterity, the sonship.

We have also in the New Testament an inkling of this family born before the fall; an inspired hint as to the number of **generations** in this period when they multiplied under the blessing of God. Let us turn to the first chapter of Matthew. The inspired historian here divides the stream of time into great periods of fourteen generations each: "From Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

We turn to Luke 3, for the number of generations from Abraham to Enoch, and find fourteen; from Enoch to Adam only seven! Where is the remainder of this period if it is not found in seven generations of blessedness **before the fall?** We have here, as it were, an opening left; a door through which we may look and behold "the world that was" lying in its pristine beauty; a sinless Adam and seven generations born under God's blessing, seven sons of his right hand; sons of God, walking in majestic, God-given dominion.

What was this dominion? Do we not see in the royal majesty manifested by Jesus Christ, an exemplification of the dominion given by the Creator to His sons? Even the winds and the waves obeyed His mandate; before His word disease and death fled away; under His mighty blessing a little bread fed a multitude; and the unbroken colt, on which man had never sat, yielded meekly to His will. This is sonship! a little lower than the angels, set over the works of God's hands. "Let them have the dominion." Created upon the very apex of power, clothed with the bright presence of God, glowing with that wisdom that is pure and peaceable and full of mercy; living in keenest joy such as is only felt under the enfolding presence of God's loving favor, man actually, literally, dwelt in God; the Most High was his habitation. God's power tented over, draped, enswathed His beloved creation, a complete and perfect defence. They dwelt in **life** as long as they abode in God's word; in this was life. John 1:4.

What must have been the joy of such living creatures! Perfect, abounding health, blood, untainted by one germ of disease, bounding through the veins. And God blessed them and commanded them to multiply; Scriptural proof has been given that this command was obeyed, and that the resulting family, born under the blessing, were called the sons of God.

Nothing is said about daughters, neither is any mention made of daughters in the fallen family for some time, yet we know they were born, for Cain had a wife. It is not unscriptural, to think that daughters were born as well as sons before the fall, that marriages took place, and that a large family was in existence at the time of Adam's fall. It

is in perfect harmony with the rest of the Scriptures to think that, at least, a thousand years of blessedness rolled by during this first seven generation period. This was Eden, (delight) ; this was the first dominion. In this glorious dominion walked Israel's Prince three and one half years, manifesting before their astonished eyes, the powers of the "God with us" condition. Full well they realized that no man could do these things except **God be with him;** this, He told them, is the kingdom of God. "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

This was the dominion, the regal gift bestowed by God upon His sons. How unspeakably sad the thought that man should lose such an inheritance. The apostles, Peter and Jude, give us instruction about it, and the story hidden here of the downfall of a world, a kingdom bright with its Creator's presence, is the most interesting, albeit the saddest ever penned. Let us see what the Scriptures tell us about it.

CHAPTER IV.

TARTARUS, THE NETHER WORLD.

We have all heard a great deal about the "fall" of man. It is an accepted fact in our theology; but when we search the Scriptures for "thus saith the Lord" on the subject we find it couched in different language: it is the **death** of man.

We find that the consequence of disobedience was death: "thou shalt surely die." In considering the fallen world, then, we are considering a dead world, "dead in trespasses and sin." Knowing as we do that it was the covering, enfolding wisdom of God which surrounded Adam, and in this was life, a departure from this wisdom, (as expressed in God's commandment), was a departure from life; hence he became dead while he lived, for the intricate machinery of animal life went on for over nine hundred years after he had left God. But at last the little microbes, no longer kept out by the glory which was a defence, got in their work and the heart ceased to beat. "In that very day his thoughts perished," (Psa. 146:4), and he returned unto dust.

During the nine hundred and thirty nine years of his existence apart from God, he begat sons and daughters having only that which he had himself, animal life.

Thus we all died in Adam, for the mighty life of God was no longer upon him nor his offspring; they were born destitute of God, hence Paul speaks of the Gentiles as "having no hope, and **without God** in the world." Eph. 2:12. This is the fall of man, brought about by disobedience and pride. Paul says that Jesus "did not meditate a usurpation to be like God." Phil, 2:6; **Emphatic Diaglott.** Can we not see that this is just what the first Adam did? What was the whisper in his heart, what said the enemy of God? "Ye shall **not** surely die....ye shall be as gods, knowing good and evil." Adam's posterity have much preferred to believe this lie; go where we will, the first part of this declaration of

Satan is believed. If we visit any heathen country we find that the man who loses the breath of life is implicitly believed to have gone to another world where he still continues to live. The latter part of Satan's declaration was certainly a usurpation: "Ye shall be as gods!" Here was a rebellion against God's authority, a declaration of independence; here man separated from God's rule and set up a kingdom of his own, and a new world was born—a fallen world. If we turn to Rev. 17: 15; we shall find that peoples and nations are likened to many waters, a sea; now God told Job that this sea "brake forth as if it had issued out of the womb;" and so in fact it did! It came forth from the enfolding covering of the word of God, that wisdom which was a house, a habitation, a defence. Oh! fateful separation from the Word which was life; exit from the heavenly house, that tent whose folds had been an investiture of power. "And they knew that they were naked;" they were naked of that clothing which gave supreme peace because of the absence of the fear which "hath torment."

For an example of the absence of fear, see how Jesus lay peacefully sleeping while His disciples were filled with fear; also see what He did when they woke Him, for an example of power. Matt. 8:24 to 27.

In Job 38, we have a comment by God Himself on this coming forth of humanity from its mother, (Wisdom),

He spoke to Job out of the whirlwind and gave him some information which was very instructive. He first alludes to the blessed time when the morning stars sang together, and all the sons of God shouted for joy.

He then goes on to speak of a "sea" which brake forth; now the world of humanity is always likened to a heaving, tossing sea in the Scriptures. In Isa. 17:12; we read: "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a noise like the rushing of mighty waters." In chapter 57:20; Isaiah says: "But the wicked are like a troubled sea, when it cannot rest, whose waters cast up mire and dirt." Even the secular press of our day speak of a great crowd as a sea of faces; and is it not strange too, that the world of sin and shame in our large cities, is called "the under world?"

To return to God's instruction to Job. What does He next say? He says He made **darkness** a swaddling band for this new born world as out of God it went wandering, down, ever downward. Previous to the fall, man had been enveloped by light, and that light was life; now, God says, the cloud is the garment thereof.

What a garment, what a vesture! Darkness envelopes the humanity which is now far from God; the New Testament corroborates this, for Paul says: "Ye who sometimes were **far off....** are made nigh by the blood of Christ." Also: "For ye were sometimes **darkness,** but now are ye light in the Lord." Eph. 2:13; and 5:8. See also I Peter 2:9. Man is now in darkness, far from God; the servant of sin; he has lost the status of sonship to God, lost the dominion, lost his glorious house; he no more reflects the bright glory of his Creator.

In Prov. 8:14 to 36; Solomon tells how Wisdom delighted in mankind, (her children), at the creation; when God gave to the "sea" His decree that the waters should not pass His commandment. Wisdom says here: "I am understading; I have **strength.** By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth."

When man left the Word, (commandment), of God, he left all that Wisdom describes in this chapter. But, praise God, in the next chapter, (9), Solomon goes on to tell us that Wisdom has builded a house for man, and invites him in to a royal feast, asks him to forsake the foolish and **live.**

As he likens the wisdom of God to a wise woman, he goes on to liken the wisdom of man, which is foolishness with God, to a foolish woman who sits at the door of her house in the "high places" of the city, and invites man; but **her** guests are in the depths of hell; verses 13 to 18. This voice, (the wisdom of man), our first parents heeded, and the result was a world dwelling in death—"the depths of hell."

Thus, as the creation of man was upon the mountain top of power, the condition in which he now found himself was the exact opposite, a deep pit, a prison. How do we know that the human family went down to this level? Because, when God selected Abraham to be the head of a race of

people which should be restored to the moral plane, He had to go down to the **pit** to get him; He dug him right out of the pit where the rest of the human family were, the Amorites and the Hittites.

Hear what God has to say about this fact: "Look unto the rock whence ye are hewn, and to the **hole of the pit whence ye are digged!** Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him." Isa. 51:1. Among all who were down in that pit, that lower world, God called out **one pair.** This is what He says about it. "Thy birth, (margin, cutting out—ie from the pit), and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite." Eze. 16: 3. Thus Abraham became the father of a people on a higher plane, and God called them "my **mountain** in the field." [This is considered more fully in Chapter VII]. We have in this brief account in the inspired Word of God, a history of the mighty dominion of the sons of God; their rebellion against Him, and the consequent "fall of man." This fall is seen to be a casting down into a deep pit where they were chained by weakness, and they were now in bondage. "Of whom a man is overcome of the same is he brought in bondage." Here, in this under world, this pit, far off from the "God who dwelleth in light," (I Tim. 6:16), darkness reigned. The Scriptural testimony that has been given shows this to be a world inhabited by **dead** people, "dead in tresspasses and sins." The thought of this "pit" is carried out consistently throughout the Bible, both Old and New Testaments; it always follows death, whether spiritual death, as has been outlined in this case, or physical death of the body, or a figurative death, as when a nation is wiped out of existence. Notice how King Hesekiah spoke when he was delivered from sickness and death: "Thou has in love to my soul delivered it from the pit of corruption;" he continued: "For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into **the pit** cannot hope for thy truth." Isa. 38:18.

Our Lord Jesus also went down into the pit, for Paul says: "Who shall descend into the deep, **(Gr. abyss**—the pit, the grave), that is to bring up Christ again from **the dead?**" Rom. 10:7.

We have also a figurative death brought to view, as when Jesus spoke of Bethsaida and Capernaum being brought down to hades—the grave. Also when the prophets spoke of different kingdoms being brought down to **sheol**—the Hebrew equivalent for hades, the pit. See Eze. 31:16.

To return to the death that "in Adam all died": it is Scripturally evident that this was a spiritual death, a spiritual fall; their bodies still maintained their vigor, (for a time); to all outward appearance they were the same powerful men as before; but the mighty power of **spirit** by which they had ruled— the "dominion", was gone, and, like Sampson, after he was robbed of his strength, they had "become as another man"; they had come down to a lower level.

The apostle Peter was well acquainted with these facts, hence he speaks of them as "the spirits in prison." I Pet. 3:19, 20.

We are not obliged to think that these were spirits without bodies, any more than Noah and his family, the eight "souls" saved in the ark, spoken of in the next verse, were without bodies. Peter refers to these fallen spirits again in his second epistle, 2 Pet. 2:4. Here he calls them "angels." Would Peter speak of the sons of God, who fell from their high position, as angels? Let us see: In Job 38:7; the sons of God are called the morning **stars**; and in Rev. 2:28 Jesus promises the **morning star** to him that overcometh, and in Rev. 1:20, Jesus says that the seven stars of His right hand are the **angels** of the seven churches. These seven churches are the sons of God, for "God hath sent forth His Son .... that we might receive **(Gr. apolambano, regain)** the sonship." Gal. 4:4, 5. (Emphatic Diaglott). "And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying Abba, Father"! Thus God is the "Father of **our spirits**" as He was of those sons of God in the beginning.

The apostle explains in Heb. 12:9, **why** they were called the sons of God: "We have had fathers of our flesh which corrected us and we gave them reverence, shall we not much rather be in subjection to the **Father of spirits** and live"? We can see by this that while Adam was the father of their

flesh, God was the Father of their spirits; their spirits, therefore, were the sons of God.

After the fall of Adam and Eve, God was no longer with them to impart His spirit to their offspring; hence the children born after that were called the sons and daughters of **men**; born in Adam's own likeness, after his image. Gen. 5:3. Only the family born before the fall were called the sons of God, and only these could fall, as Adam fell.

Now Peter tells us that this lower world into which they descended, was **Tartarus**! 2 Pet. 2:4. Why did Peter call it **Tartarus**? The Bible says no more about this place, is absolutely silent about it; but there is very much said about it in the writings of Noah's descendants, and the belief concerning it had sadly adulterated the faith of the Jewish people at the time of Christ. For this reason Peter wished to show just what **Tartarus** really was, and thus to lead the people of God into the truth about it: to brush away the chain of falsehood that extended link by link, back to the very time when Eve listened to the tempter in Eden.

For the sake of comparison we will give a little resumé of facts already presented. The lie that our first parents believed was that they should not die, but they should be as gods.

Then we read that they began to call themselves by the name of the Lord, ie gods. Then we read that there were fallen ones in the earth—those who called themselves "gods" were cast down, had fallen. This brings us to Noah's time, for it was in the days of Noah that the fallen ones—the giants, were spoken of, and he was a witness of the evil of those days. He knew all about the sons of God, he must have witnessed the fall of many of them, as he was five hundred years old when God commanded him to build the ark.

The Biblical record tells us that he lived three hundred and fifty years after the flood, and that his descendants peopled the earth anew. See Gen. 10:5. From his lips they doubtless heard many times the story of the great power possessed by the sons of God, their disobedience, and the consequent fall far down into darkness. Would not this story be repeated again and again? With each repitition a

little change, a little deviation from the original as told by Noah, until at last it was so distorted that Noah would never have recognized the story. As we search through the ancient lore of Egypt, "the land of Ham", and Persia, where some of the descendants of Shem settled, and Greece, supposed to be peopled by descendants of Japheth, we find strange stories of powerful "gods" who exist in an under world.

In the earliest Greek stories we read of the Titans, the giants who rebelled against Jupiter, the ruler of Heaven, and were cast **bodily** far down to the outermost bounds, or verge, of this material system, very far away from the warmth and light of the sun, into dark **tartarus!** Is not this a perverted, garbled, version of the story that was given by Noah to his children's children? No doubt he told them the exact facts according to the Scriptural statements we have been quoting in these pages; but, as it passed from mouth to mouth, and from generation to generation, it became a grotesque fable, with countless variations.

There are also many versions of the story of the flood to be found in the literature of all nations, some of them supremely ridiculous, all of them distorted out of all semblance to the original, but we can see that they came down from Noah's time, along with some idea of a Supreme Being to be feared and worshipped. Can we not also see that the stories of giants who rebelled against Jove, and were cast down to lower regions, where they did not die, has a foundation in fact? The uncontrovertible **fact** looms up before us from the pages of the inspired Word, the priceless gift of God to poor fallen man, that the first pair were gifted with wonderful powers, ("dominion"), at their creation, but they listened to the serpents' whisper: "Ye shall **not** surely die . . . .ye shall be as **gods**; and, rebelling against the commandment of God, were cast far down to a place of **spiritual** darkness. where they are dead while they live, "dead in trespasses and sin." The evidence is conclusive that they left a family of mighty ones behind them, who, remaining for awhile in the God-given "dominion", after the fall of their first parents, were indeed "giants" having with them resistless power; not in themselves, but wholly on account of having God with

them; it was the "God with us," **(Immanuel)**, condition; He was their life, their strength.

But alas! "Then began men to call themselves by the name of the Lord"; (margin); that is, they began to call themselves "gods", and to think that they would never die, as the serpent had said. This disobedience and rebellion was immediately followed by the loss of God's presence with them. "And there were fallen ones in the earth in those days."

We know that they were greatly feared, evidently regarded as "gods" even after they had fallen, for the spies whom Moses sent to search out the land of Canaan, brought back the report that the **nephilim**, (fallen ones), were there, causing great terror. Num. 13:33. This report could not have been true, for the flood destroyed everything living on the earth except Noah and his family, and Noah was not of the **nephilim**, he came from Seth, who was born **after** the fall of Adam and Eve.

We can see by this report, that the story of the fallen ones was well known to the Israelites; and it is not strange when we remmber that Noah was contemporaneous with Abraham's father Terah, until two years before the birth of Abraham. We can imagine the old patriarch, the oldest except Methuselah, with his great, great grandchildren to the tenth generation, gathered around him, telling them the story of the mighty ones who rebelled against God, and the consequent fearful **fall** into darkness and loss of power. But gradually the true story became adulterated, and after the sojourn in Egypt we can see that even the Israelites had imbibed the false ideas of the other nations about the gods down in the under world, for we read that the witch of Endor told Saul that she saw gods ascending out of the earth; **and he believed it!** We can see by this instance and also by the later Greek fables, that **Tartarus** had finally become a place inside the bowels of the earth where the fallen giants were confined—finally they came to the belief that **all** men went to this nether world at death, and still lived on. Notwithstanding all the testimony of the prophets that "the dead know not anything," this idea seems to have been firmly intrenched in the minds of the Jews at the be-

ginning of the Christian era. By this time tartarus had become confounded with hades and they held that **hades** was divided into two parts, the righteous going into one part, (Paradise), at death, and the wicked into the other. This idea has also been perpetuated in the Christian church; for,, when paganism was abolished by law, and the Romans were forced to come into the church, they brought their pagan ideas along with them, especially the belief that man kept on living in another world **after he died!** Thus we can trace the origin of the belief, (still held by many Christians), in an under world inhabited by demons and those who are supposed to continue living after they die; trace it through the dim ages back to Noah, and still on to the serpent's lie to Eve: "Ye shall **not** surely die . . . ye shall be as gods."

The Greek version of the "gods" being sent down to Tartarus, (the under world), was evidently well known to the apostle Peter, and he, knowing that it was a **spiritual** fall and a **spiritual** death that had taken place, enlightened them about it in these words: "God spared not the angels (the morning stars, the sons of God) that sinned, but **cast them down to Tartarus!**" Thus he gave the true Scriptural version that God inspired Moses to write in Genesis, of the rebellion of the ones to whom God had given "dominion"; the ones who decided that they were gods and would never die; who, later, openly "called themselves by the name of the Lord", (Heb. Jehovah), and were cast far down to spiritual darkness and death, far from the light of God's presence. This is what Peter declared was Tartarus; this is the Scriptural account as no doubt Noah told it. Contrast this with the story as it has come down to us in the lore of Egypt, Persia, Greece, or any other heathen country—all descendants of Noah: The giants, or gods, disobeyed Jove, and were cast down **bodily** into a lower world, very far off from the literal sun, into literal darkness, where they still retained their dominion over humanity, and were supposed to come up from the depths and torment them. Later, it was believed that these "gods" sent messengers to men, and these messengers were called demons, who were supposed to inflict terrible diseases upon the persons they "possessed" or

had power over. The **Bible** says that the sick had "a **spirit of infimity**" and Jesus cast out this spirit when He healed them. We also read of the "**spirit** of a **sound mind.**" 2 Tim 1:7. Could not Jesus cast out the spirit of an **unsound** mind? Jesus cast out these spirits with His word. The Bible tells us that "Many spirits are gone out into the world", but they did not come from a place somewhere down in the bowels of the earth, they came from **living people!** Has not a lying spirit gone out from Robert Ingersol, Mrs. Eddy, and Sir Conan Doyle, turning many away from the true Word of God?

The belief in an under world into which the wicked go at death, a world presided over by a chief devil, and peopled by demons who come out to torment poor helpless humanity, proceeds not from the book of God, but from the dark literature of the heathen. It was this great chain of error that Peter corrected when he told us that it was a spiritual death, and a spiritual casting down into **Tartarus;** it is "this present evil world." The apostle Jude also speaks of these fallen spirits in prison as "angels." He evidently understood all about the sons of God who had become the **nephilim**—fallen ones "that were in the earth in those days"; knew that they had lost the "dominion" that God had given them, and had left the Most High who had been their habitation—their house. Jude says: "The angels that kept not their first estate, **(Gr. arch—dominion)**, but left their own habitation, (God), He hath reserved in age-lasting chains, (of infirmity), **under darkness,** unto the judgment of the great day." Peter tells us that the dark prison into which they went was Tartarus. With a few powerful strokes of his pen he wipes away the unscriptural, heathen idea of a place down in the bowels of the earth where men keep on living after they die.

The Greeks at first supposed that Tartarus was very far below **hades** (the grave), and evidently they were quite right in so considering it, for physical death, and the grave, are not near so far from God as the spiritual death we have been considering; the prison into which the spirits who disobeyed their God were cast. The text (2 Pet. 2:4) is commonly supposed to refer to spirit beings in Heaven, but

the Greek word "angelos" is often used when referring to men, and is then translated "messengers"; for instance: "And when the messengers (Greek angelos) of John were departed." Also this: "Was not Rahab . . . justified by works, when she had received the messengers, **(angelos),** and had sent them out another way?" James is speaking here of the spies sent out by Joshua to search out the land. The word translated "angel" in the Old Testament is also commonly used in speaking of men; in that case it is rendered messengers; the word means an agent or messenger, either Heavenly or earthly. In the parable of the tares of the field, Jesus said that the reapers, who bound the tares into bundles, were the angels. Is not this parable fulfilled at the present day? Do we not see the tares all neatly bound up into bundles, (clubs, societies), of every description? Who did it but the leaders who organized them? They were the agents who did that work, the "leading spirits." Let those who are bound up in them, be they clergymen or parishioners, remember they are ready for the burning. Matt. 13:30.

The casting down of the angels or spirits who ushered in the fallen condition, is a spiritual casting down, far, very far, from God and the presence of His glory. In this condition the human family have all been born, (since the fall), dead in trespasses and sins; John says: "He that loveth not his brother abideth in death;" this dead condition is the result of Adam's separation from God—"Who is your life." Deut. 30:20. From this dead world we arise when the Spirit of life which is in Christ illuminates us. Eph. 5:14.

"She that liveth in pleasure is dead while she liveth;" having the mortal life, but not the enveloping, spiritual, life of God. We now see the reason for the promise of redemption; **(Gr. apolutrosis, loosing away)**; throughout the New Testament this loosing is promised, always translated redemption because it is purchased by a price even the precious blood of Christ; it is deliverance from the chains of infirmity. In Rom. 8:23; Paul shows us that this redemption (loosing), takes place when the placing as sons is given; the mighty dominion is then restored. (We have liberty now, but it is one of "the things of Christ"). A comparison of

the powers possessed by Jesus, the Son of God, with the weakness which is now the lot of man, will show how greatly man is limited, (chained), by the absence of power, God's power.

Carefully perusing the account in Genesis, we shall see that there was, as it were, three stages in the fall or casting down of man. In the first place God told him he should die, (lose life), the day he disobeyed. He was now no longer swallowed up, surrounded by, life; he had lost the mighty Presence which had given him the dominion, and he was now a prey to whatever enemy came; this was the first stage in the fall. Next, God seeing that Adam was still where he could take and eat of the tree of life, and thus live on, a sustained life, (Gen. 3:22, 23), drove him forth from that condition also, down to a moral plane only, no spiritual life himself, no sustenance from the tree of life; this was the second stage. Here Cain and Abel were born, and Cain committed the first immoral act, a murder. God met him, judged him, and cast him down, (Gen. 4:14), to that pit to which the whole human family eventually came, Enoch and Noah being exceptions.

Carefully reading the account again, we shall note four separate classes brought to view in this second dispensation of the "world that was." Proof has been given that seven generations of sons of God had been born previous to the fall of Adam; then we are given the birth of Cain and seven generations of his descendants. Then we are given the birth of Seth, the substitute; this was the only line which was saved and entered the new world; we have seven generations of Seth's descendants to the translation of Enoch, while Noah went through the judgment and was saved so as by water. Then we are told of another class, children of sons of God and daughters of men; such intermarriage is forbidden under the Mosaic law, and also in the Gospel dispensation; it is a confusion, a Babylon class, and God was displeased. This intermarriage did not take place in Noah's line, "He was perfect in his generations;" it must, then, have been the daughters of Cain who attracted the sons of God. The apostle Jude saw the type here, and, in writing to the church to warn them of the falling away which he saw

had already commenced, he reminded them of the judgment of those who had left their first estate **even as** Sodom and Gomorrah went after strange ,(margin—other), flesh. He now pronounces judgment on this class in the church: Woe unto them! for they have gone in the way of Cain, (just as those other sons of God had done.) We shall later show clearly that this condition in the church which Jude was rebuking, was the beginning of the Babylon (confusion) condition, brought about by the union of the church, (the sons of God), and the world.

Peter also spoke of this same class and said that they would make merchandise of them; notice the merchandise of Babylon. Rev. 18:13. Attention is called to these four classes because each of them is dealt with in the Book of God. We come now to the judgment, the destruction of this fallen world, saving only Enoch and Noah and family. We want to notice the provision that was made at the creation, for the inundation which now threatened a fallen world. Turn to Gen. 1:6; we read here that God created a firmament, (margin expansion), in the midst of the waters, dividing them into upper and lower sections, and He called this firmament "Heaven." In the waters beneath the firmament He created the dry land and its habitants; of the waters above the heavens nothing more was said. Scientists tell us that this band of waters formed an heat distributer, equalizing the heat of the sun's rays, so that during the time of obedience and consequent blessedness, there were no torridly hot places, none terrifically cold, but an even, delightful warmth was enjoyed all over the earth. A blessing and protection those waters were from the sun's scorching rays, but a curse and a destruction when they came down, at the flood. Knowing, as we do, that waters are a type of people, what a type is shown here in this division of the waters. The creation of man had taken place; they had been blessed and commanded to multiply, which no doubt they did. Then came the separation; Adam and his wife fell far down in status, leaving a void between them and the ones still remaining in glory. On this lower plane a large family was produced; these, separated far from God, saw nothing of Him save the glory they saw manifested in the sons of God;

no death, no accidents in **that** family until they fell. In just this manner the sun shone through "the waters which were above the heavens;" all that the earth saw of the sun, its benefactor, was seen through the vail of waters which was between them.

What brought those waters down? Attraction of the earth. What brought down the sons of God? Attraction, the daughters of men. Jude tells us this fall was in **like manner** as Sodom went after strange flesh. It surely was against God's will that these marriages took place. "And God looked upon the earth, and behold, it was corrupt . . . And God said to Noah: The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with, (margin from), the earth."

CHAPTER V.

THAT OLD SERPENT, THE DEVIL.

We have been considering the separation of our first parents from God, and how a world began which did not acknowledge God as its ruler. Who, then, did rule it? Paul tells us that we are his servants to whom we yield ourselves servants to obey. To whom had Adam and his wife yielded themselves to obey? The serpent; they had obeyed his word instead of God's word; he was the usurper, God's adversary. We have seen that God, in His instructive talk to Job, likened man's separation from Him to the birth of a sea; He then goes on to tell what is in the sea; "leviathan;" (Job 41); and He certainly describes a fearful monster, one which no sword of man could hope to slay. He says here: "Upon earth there is not his like. . . . he is a king over all the children of pride." Here we have the king, the ruler of this new born world, this "sea;" but what is he? What is leviathan? The Lord tells us by the mouth of Isaiah, the prophet. "In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea." Isaiah 27:1. This shows us that leviathan is a serpent, a great dragon: and we shall find as we search the Scriptures, that the ruler of this present evil world is **always**, from Genesis to Revelation, likened to a serpent, a dragon. Now God told Job that this serpent was a king over all the children of pride. To what did the serpent appeal when he tempted Eve? To her **pride;** "Ye shall be as gods;" straightway she became his servant. What wages did she get? Just what God told her she would get, death. Thus the mouth of this serpent brought death, just as the bite of the serpents brought death to the children of Israel in the wilderness; and God told Moses to make a serpent of brass, (it would shine like fire in the sun), a likeness of the serpents which caused their death. A look at this

deliverer, made in the likeness of what had destroyed them, brought healing. Our Lord Jesus told His disciples that He must be lifted up as this serpent was; and we know that a look of faith at this great Deliverer brings the healing balm.

But what likeness was Jesus made in? "In the likeness of sinful flesh!" This is the very ruler that Paul said the Gentiles obeyed; they "fulfilled the desires, (margin, wills), of the **flesh** and the mind." In the previous verse Paul calls this ruler "the prince of the power of the air." Eph. 2:2, 3. The Word shows us plainly that this ruler is a serpent; for as the descendants of the first pair multiplied, the stronger minds dominated over the weaker and became rulers, and God calls these rulers "serpents," "dragons." He called Pharaoh a great dragon lying in the midst of his rivers; spoke of his jaws and his scales; evidently He had leviathan in mind. Eze. 29:3, 4. Also, the king of Babylon is likened to a dragon which had swallowed up Zion: "He hath swallowed me up like a dragon." **(Heb. tannin, sea serpent).** Jer. 51:34. At the time of Christ, Rome was the ruling nation; the great dragon described by John the Revelator, which sought to exterminate Christianity in its infancy. One of the standards of Rome was a red banner with a dragon emblazoned upon it; most appropriate! Now John tells us that this great dragon was that old serpent called the devil, Satan! Rev. 12:9.

We are told in Luke 11:18; that Satan has a kingdom; he is the usurper, God's adversary. The word "satan" is a Hebrew word, meaning adversary, and it is so translated in I Sam. 29:4; II Sam. 19:22.

Anything, or any person, which is an adversary, is a satan. Even the angel of the Lord stood for an adversary, **(Heb. satan),** against Balaam. Num. 22:22.

Now Paul tells us that this prince of the air, the wills of the flesh and the mind, is God's adversary. "The carnal, **(Gr. sarx, flesh)** mind is enmity against God." Rom. 8:7. Enemies are always at war with each other, so we find that the Spirit wars against the flesh, and the flesh against the spirit; and it is a war to the **death,** nothing short of the death of the adversary will answer. Paul faithfully died daily; he preached it to others, required it of them, and

sternly practiced it himself. What was it that died? The mind of the flesh, God's enemy. If the flesh mind rules it brings spiritual death; "To be carnally, (flesh), minded is death."

Our first parents found that doing the wills of the flesh and the mind, (the prince of the air), brought death, and a death it was. If one should be suddenly stricken with loss of eyesight, loss of hearing, loss of feeling, the difference would not be so keenly felt as was Adam's transition out of life, out of God. It was a horror of great darkness which came upon him as he went out of the light of God's presence. The word of the serpent brought death to Adam and all in him; and Paul says: "By **man** came death." This was the same sinful flesh in whose likeness Jesus was made, the same serpent. What was Adam made of? Red earth; the word "adam" means red earth. This red earth, and its mind, (and its tongue, the servant of the mind), became the red adversary to God when he disobeyed. From this adversary all mankind has descended, hence Jesus told the Jews: "Ye are of your father the devil;" truly we need to be born again. Has this adversary, this old serpent, a forked tongue? "Therewith bless we God. . . and therewith curse we men." This tongue, James says, can no man tame; this description fits leviathan perfectly; James says: "Every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind; but the tongue can no man tame, it is an unruly evil, full of deadly poison!" This is the weapon of the carnal mind, (God's adversary), whose will, Paul said, the Gentiles did. "Let not sin therefore reign in your mortal body that ye should obey it in the lust thereof," "Now the works of **the flesh** are manifest;" Paul goes on to give a fearful list, even witchcraft being among them. But who tempts? "Every man is tempted when he is drawn away of **his own** lust, and enticed." James 1:14. The mind of the flesh is the tempter, the ruler of the darkness of this world. This is the leviathan which has made the sea, (this world), to boil like a pot during the great world war.

If you will consult your Webster's unabridged, you will see that the word "devil" is from the Greek **diabolos**; from **dia,**

(across), plus **ballein** (to throw, or to let fall). So we see the word means a fallen one, a thrown down one.

When Adam took the reins in his own hands, he became the adversary of God, Satan; the **diabolos,** the cast down one.

Adam's disobedience was a usurpation of authority. Paul says that Jesus, the second man, did not meditate a usurpation to be like God. Phil. 2:6. **Emphatic Diaglott.** But what a battle He had with Satan, (the mind of the flesh), after He was given the dominion at His baptism. He went out into the wilderness and fought the temptation as He saw the opportunity before Him to reign on account of His marvelous power. Oh! I could be over all the kingdoms of the earth; if I cast myself down, how the angels would bear me up! I could make bread out of stones! Had Jesus obeyed these desires of His human mind, it would have been a fall before Satan; but, instead, He humbled Himself and became obedient unto death, even the death of the cross.

We have seen that the first rulers of the world forsook the word of God, (their covering), to feast upon the tree of knowledge of good and evil, and then discovered that they had lost their dominion. Later we read of another, namely Esau, who gave up dominion, (his birthright), for a feast of pottage. He represented a nation, for God said to Rebecca: "Two **nations** are in thy womb, and two manner of people shall be separated from thy bowels." The history of these two nations, one hated, one beloved of God, is written beforehand in the Book of God, and furnishes us with a chronicle of events which are to occur in this world. It shows us a struggle for dominion by a class who have despised their birthright; they care nothing for the God of their fathers, the law of their fathers, nor the land of their fathers, they wish to rule without God.

When the first of these typical children was born, (Esau), he came forth red all over like an hairy garment. The Hebrew word which is here rendered "hairy garment," is **addereth,** and it means an honorable or glorious garment; perhaps as ermine has come to be an emblem of royalty because it has been worn by rulers. This garment was worn by the king of Ninevah who "arose from his throne, and laid

aside his robe, **(Heb. addereth)**, from him and covered him with sackcloth." Elijah also wore such a garment, and he cast it upon Elisha when he called him to be prophet in his place. "And Elijah passed by him, and cast his mantle, **(Heb. addereth)**, upon him." Esau, the firstborn, was to be a ruler, therefore he had this honorable, glorious covering when he was born, it was his birthright. Turn to Gen. 27:28, 29. "Therefore God give thee of the dew of Heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and **nations bow down to thee**; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

This was the blessing which Esau despised, and afterwards desired. This was the blessing which was bestowed upon Jacob, the other "nation" of which Rebecca was mother. What did he have to do in order to obtain it? Why, a lamb must be slain and its hairy skin put upon Jacob for a covering; through the death of the lamb, Jacob obtained the honorable, glorious garment, and with it the birthright blessing. The nation, (Israel), that Jacob represents, is beloved of the Lord, and they will yet wear this honorable, glorious garment of power: but they will get it from the slain Lamb. As Jacob had now obtained the right of the firstborn, (rulership), his name must be changed; so he was given a new name by the angel of the Lord, namely, "Israel;" this signifies in the Hebrew, a prince of God, a ruler. And Esau hated Jacob, and purposed to kill him. Why? Because he wanted the corn and the wine; he wanted to have the nations bow down to **him**; he had despised the right to have it bestowed by the blessing of God, so he sought it by other means. We notice that Esau's name was also changed, it seemed to be changed by common consent; the name given him at birth was suggested by the hairy covering which he had; (Esau—hairy). After he sold his birthright for a mess of red pottage, he was known by the name "Edom," (Red), a sad reminder of the cause of his loss of rulership. Gen. 25:30. Now, God had told Rebecca that this son, Edom, was also a nation. This nation, (Edom), is called in the Scriptures, "the people of God's

curse." Turn to Mal. 1:1 to 4; "I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons, (other rulers), of the wilderness. Whereas Edom saith: We are impovished, but we will return and build the desolate places; thus saith the Lord of hosts, they shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever." This is the people who have despised the right to rule under God's blessing, but are to have dominion (for a while) by other means. Isaac, in prophetic language declared to Esau: "By thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when **thou shalt have the dominion,** that thou shalt break his yoke from off thy neck." The time is coming, then, when the Edomites, (the Reds), are to have dominion, and it will be the worst dragon which has yet ruled this world. They want the corn and the wine, it belongs to us is the cry; they want the rulership. Much is said in the Scriptures about this red ruler which must be reserved for a later chapter; suffice it to say now that his head is to be bruised by the Seed of the woman, who will yet trample this dragon, (ruler), under His feet. Psa. 91:13. One that speaks in righteousness, mighty to save, is going to come from Edom, with dyed garments from Bozrah. One who is red in His apparel, and His garments like him that treadeth in the winefat. "I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Isa. 63:1, 2, 3. This is the same one John the Revelator saw, (Rev. 19:13), and His name is called the Word of God! Thus we see that the **Word of God** shall eventually conquer the will of the flesh and the mind, the ruler of the darkness of this world; the dragon, "that old serpent which is called the Devil and Satan." Rev. 12:9.

We will now consider for a moment, the witness of Job to Satan. How simple this Bible story becomes when we understand Satan to be the adversary, the flesh mind in the people. We remember that Jesus called Peter "Satan" because the stand that he took that his beloved Master should not suffer, was adverse to the will of God that Jesus knew

had been written of Him. Paul delivered certain ones to Satan, (adverse conditions, trouble), knowing that, on account of this severe trial, they would be driven to seek the help of God, and thus they would be kept walking after the Spirit, and their spirits would be preserved in the great day of the Lord Jesus.

In the case of Job we can see that his experience did him good, and also brought his friends to be prayed for. The story tells us that the sons of God came before God; how often we use this expression: "Such and such a friend came up before me;" meaning that they were very present in our thoughts; even so the sons of God came lovingly into His thoughts. (We will show in a later chapter that Job is a figure of Israel, the sons of God). And Satan came also among them; those neighbors of Job who had known his God-fearing ways these many years, yet still remained adversaries,—"satan." Yearning over them, God spoke to their hearts saying: "Have you considered My servant, Job? He used the life of Job to bring conviction to them, and thus His Spirit strove with them. They answered God just as many a sinner does to-day, giving any reason but the right one for Job's faithful service. So God gave Job over to adverse conditions, (just as Paul delivered Alexander to Satan. I Tim. 1:20), that His, (God's), enemies might see that the bond between God and His people was something more than temporal well-being, and Job's witness rang true. Then again God's Spirit strove with them: "Hast thou considered my servant Job, a perfect and an upright man, one that feareth God and escheweth evil?". . . "Oh yes, was the answer, I know; but you have not touched his bone and flesh; you put forth thine hand and touch that and see how quick he will curse thee." Now again Job was delivered over to the adversary in every form, with the restriction that his life should be spared. Again he was permitted to suffer that the enemies of God might be convinced, and again his witness shone forth. The result of it all was that Job was brought to a knowledge of God that he had not possessed before, and his three friends were brought to penitence. It is inconceivable that God should deliver a beloved servant over to a fallen angel to torture, with no bene-

ficial object in view; but how a correct view of this Bible story encourages every sufferer to let his witness shine forth for his God, not knowing to whom God will speak, using the submitted life for a witness.

If any one is inclined to think that this Bible story is not sufficiently explained in this brief treatise, let him call to mind the words of Jesus on many occasions, words that must have seemed utterly incomprehensible to His Jewish hearers until they were enlightened; for instance: "Destroy this temple, and in three days I will raise it up." There is no doubt that God intended to put the thought of a terrible enemy before mankind; for this reason this ruler has been personified throughout the Scriptures, that men might flee from it. But in the days following swiftly upon the close of the Gospel dispensation, when the **power of the human mind** is recognized more and more, and thousands upon thousands are worshiping it, it is time it is unveiled as the **diabolos,** God's adversary, Satan.

Any thoughtful person has had more or less opportunity to note the power of this ruler. For instance: a man may be suffering intensely from toothache; something occurs that takes his mind entirely from it, and, after a time, his thoughts revert to that toothache, and it is gone! Again: he is put in a position where he is extremely liable to be hurt; his mind is intensely fastened upon that part of the body which is exposed to danger: presently, although he has not been touched, pain, as severe as though the blow had fallen, is racking that part. We have all heard the story of how several young men agreed to play a practical joke upon a friend. The first one, on meeting him in the morning, greeted him with the anxious inquiry: "What is the matter, old chap, are you on the sick list?" The second one carried it on with: "Hello, you look pale, what's the trouble?" Upon receiving the same disconcerting remark from the third friend, his spirits began to lag; and by the time they had all had their turn, he required the services of a physician.

This well exemplifies the unquestioned power of the mind over the body; and does not this explain the power of the "witch doctors" in heathen lands? These poor ignorant people, fully believing in the powers of these men to put

disease upon them, would soon be in an agony of superstitious fear; it is said that hundreds are killed yearly in this manner. Whether these "doctors" are aware of the philosophy of the case, matters not, the results are the same. What is this? We have stumbled upon a law, a powerful law, placed there by our Creator, but which has been seized upon as evidence that "ye are gods;" and the old serpent is rearing his great head for the coming battle. One more illustration of the power of the mind. It is a known fact that implicit, unquestioning belief that a person is about to appear, will bring the vision so plainly before the eyes that every outline, every distinguishing feature, is distinctly visible.

Does not this account for many things which seem to be a direct contradiction of the Word of God? A man may say: "My dead wife has appeared to me;" the Bible says: "Man lieth down and **riseth not**, till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. If anyone sees anything that contradicts this statement, the only explanation is, that the mind, the enemy of God, has been busy. Of course the question will be asked: "How about all the devils that Jesus cast out?" For your answer get a concordance that gives the original Greek word, **(Young's Analytical Concordance)**, and see how many devils Jesus cast out; not one! they were all **demons.**

This is another instance where two different Greek words have been translated by the same English word, causing confusion. When we read in the Scriptures that Jesus cast out a devil, the original Greek word is always demon. **(daimon).** The next question is, of course, "What is a demon?" Let the Scriptures answer: "And He cast out the **spirits** with His word." What, then, is a spirit? "To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them." If we speak according to this, we have the approval of God, while we may incur the extreme disapproval of those who reverently adhere to something that has so long been added to the Word that it is verily supposed to be a part of it.

CHAPTER VI.

SPIRITS.

An examination of the Word of God will bring to view three kinds of spirits.

1. The spirit of man.
2. The Spirit of God.
3. The spirit of demons, working miracles.

The original Greek word for spirit is **pneuma**; in rendering it into English our translators have used two English words; one is "spirit," (from the Latin **spirare** — to breathe); the other is "ghost," (from the Anglo Saxon **gast** —breath).

The Lexicon defines **pneuma** thus:

1. Wind, air.
2. Breath.
3. A Spirit, spirit being.

We will give some examples of the use of it in these different ways:

1. "The wind, **(pneuma)**, bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth."

2. "And her spirit, **(pneuma,**—breath), came again and she arose straightway." Jesus gave up the ghost, (His breath).

3. "He maketh His angels spirits, **(pneuma)** and His ministers a flame of fire."

We speak of the spirit of man in this way: "He has a meek spirit," "a spirit of faith," "a quiet spirit;" this is what we call "a good disposition." Also, by the word "spirit" we express the energy, vivacity, or courage which animates a person. Some are much stronger than others and we call them "leading spirits;" they have a great influence over men.

Doubtless there has been a very great deterioration since the fall of man, not only in size and physical strength, but also in spirit and mind. Occasionally we hear of a person gifted with a marvelous ability in mathematics; able to give

in a few seconds an answer to a problem which experts would require a half hour to solve. Is not this an outcropping of man's original great mind? We shall find, as we investigate the matter, that man had when he was obedient to his Creator, a very mighty spirit as well a great mind. We say a man is high spirited, often meaning he is quick tempered; how often a flash of temper in one person will rouse the same in another, leading to defilment of the spirit. Paul exhorts us to cleanse ourselves from all filthiness of the flesh and spirit; he also tells us to be renewed in the spirit of our mind. The new spirit and mind, given by Christ when we receive Him, constitutes the new, **inner** man. Eph. 3:16. This new man is said to be "asleep in Jesus" when death has dissolved the earthly house, or tabernacle, and will arise and be given a new, spiritual body in the resurrection; (I Cor. 15:44, 52), he will then be a spirit being, a spirit.

We will now consider what the Word says in regard to the Spirit of God. "For what man knoweth the things of a man, save the spirit, **(pneuma)**, of man which is in him? even so the things of God knoweth no man, but the Spirit, **(pneuma)**, of God. Now we have received, not the spirit, **(pneuma)**, of the world, but the Spirit, **(pneuma)**, which is of God." Here we have the Spirit of God and the spirit of man, contrasted; one is holy, the other is not. When Jesus breathed on His disciples and said: "Receive ye the Holy Ghost," **(Gr. Hagios Pneuma)**, He imparted a different spirit from that which animates the world. When the Holy Ghost came on the day of Pentecost there was "a sound from Heaven as of a rushing mighty **wind**, and it filled all the house where they were sitting." Peter said this was the fulfillment of God's promise to pour out His Spirit. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He (Jesus) hath shed forth this, which ye now see and hear." Thank God! He has had many witnesses in the earth since then, who can testify to feeling the hot, glowing breath of God, as He pours it out upon the consecrated vessel. "Having received of the Father;" it is wonderful to take a concordance and look over the list of things that Jesus received of the Father, and then bestowed upon His

people. How are they bestowed? The Holy Spirit is fraught with, and breathes the very essence of Jesus and the Father into our beings; by this His love, wisdom, meekness, faith, are all imparted. "We, (my Father and I), will come unto him, and make our abode with him." This holy infilling needs to be **supplied** continually; (Phil. 1:19); and from one thus filled, "rivers of living water" flow forth. We read that "God anointed Jesus of Nazareth with the Holy Ghost and with power;" the Spirit is here spoken of as an anointing. John says: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things." I John 2:27. Compare this with what Jesus said about the Comforter, (helper), which is the Holy Ghost. "The Holy Ghost shall teach you all things." John 14:26. Jesus says this Spirit of truth proceedeth from the Father. It has been preached from the pulpits in our day that a mighty influence proceeds from the third person in the Trinity, but the **Scriptures** are strangely silent as regards the third person. "He that abideth in the doctrine of Christ, he hath both the Father and the Son." II John, 9. Whom do we see worshiped in the Scriptures? John heard every creature in Heaven and earth saying: "Blessing, and honor, and glory, and power, be unto Him (the Father) that sitteth upon the throne, and unto the Lamb, (the Son), forever and ever." Paul says: "There be Gods many, and lords many, but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things and we by Him." I Cor. 8:6. Why did not Paul mention the **third** person? We notice that every epistle in the New Testament begins with an apostolic benediction from the Father and His Son, Jesus Christ, but no mention is made of the third **person!** How singular that this is so systematically ignored by the inspired writers. Why did John speak only of the Father and the Son? Why did the praises of every creature ascend only to God and the Lamb? Because the blessed Holy Spirit, as incense, carries our prayers and our praises to the Father and the Son, whom we worship in spirit and in truth. We read that God did not give the Spirit by **measure** unto

Christ. John 3:34. Could this be said of a person? We also read that "we have all been made to **drink** into one Spirit." I Cor. 12:13.

On reading these remarks the reader will call to mind the passage in I John 5:7; turn to it and read it in the Revised Version; read it in the Emphatic Diaglott; read it in any faithful translation of the early Greek manuscripts; you cannot, my friend, for you will not find it there! the passage is wanting in all the manuscripts written before the invention of printing, with one exception.

We notice that the Spirit is called "He" in several places; it is the very presence of Christ which is in the church by the Spirit. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Lo, I am with you always, even to the end of the world." (age). When this age ends, "the Lord **himself** shall descend from Heaven with a shout." I Thes. 4:16.

"It is God which worketh in you by His Spirit;" great care should be exercised in speaking of the spirit which animates and works in any person, lest that which is really the Spirit of God, be accounted an **unclean** spirit. Mark. 3:29, 30. How may we judge, (try), the spirits? John gives us one rule. I John. 4:2, 3. We also know that the Holy Spirit glorifies Christ, for Jesus said: "He shall glorify Me;" all the praise for any miracle performed by the Holy Spirit is given to Christ. If a spirit of miracle working does, (or pretends to do), anything that is contrary to God's will as expressed in His Word, that spirit is not of God. See Deut. 13:2.

Paul says: "But the manifestation of the Spirit is given to every man to **profit** withall." Sometimes we see manifestations in the Church which do not profit; sometimes a false prophecy is given. Are these things to be attributed to a demon? Nay, the human mind, (the mind of the flesh), is ever ready with such suggestions as tempted Jesus: "Cast thyself down and show how wonderfully you are protected." It was not a demon which tempted Jesus on the mount, it was Satan, the adversary of God, the human, fleshy mind. A faithful adherence to the written Word of God kept Jesus during this great testing time. Many a true child of God

has been deceived by impulses that were wholly human, fleshly; and, obeying these, has brought reproach upon the church. Any impulse which exalts the human vessel is to be subdued and rejected, for the Holy Spirit's office work is to glorify Jesus.

The next in order for consideration, is the spirit of demons. We have noted how the Scriptures speak of the spirit that is in the world in general; we have seen that those who forsake the world and obey Jesus Christ, receive from Him a new spirit, the Holy Spirit of God. Then we noticed that our spirits can become defiled. Heb. 12:15. But there is a class spoken of who have **unclean spirits;** a spirit which, while it is powerful, is not holy—the spirit of demons working miracles. We know that there are people in the world today who work miracles, and they are not people of God. We also read of them in the days of the apostles; we go back still farther and we see them in the time of Moses. Whence comes the strange power we see in the world today? Whence came the power of Balaam? he was not a prophet of God. Whence came the power of the magicians in Egypt who did many of the miracles that Moses and Aaron performed? What made these men so mighty? Let us turn to the first account we have in the Word of God of any who were "mighty," and we shall see what made them so. Turn to Gen. 6:4; last part of the verse; here we read of some who were children of the sons of God and daughters of men, and they were "mighty men of renown." These children were not the giants, (fallen ones), who were spoken of in the first part of the verse; we are first told that there were fallen ones in the earth in those days. Had **all** the sons of God fallen? evidently not, for they were not called sons of God after they fell; we are next told that, after that (after some had fallen), the intermarriage of the sons of God and the daughters of men took place, and the offspring of this union were "the mighty, **(Heb. gibborim—powerful),** men which were of old, the same were the men of renown." R. V. If the sons of God had fallen **before** this marriage, there would have been no difference between their children and those of the fallen Adam, but we are told that these children were powerful men. Are any men of renown

brought to view in the Scriptures? Yes, there are a people spoken of in a very peculiar manner; they were called **Rephiam,** and evidently they were of great stature; in fact the word is generally rendered giants. Deut. 2:20. Josh. 12:4. But, strange to relate, this word is seven times rendered "the dead?" and there is no doubt that the dead are referred to in these texts. What circumstance, what universal belief led to calling the dead "Rephaim?" What associated the dead in **Sheol** with these giants? "An attentive consideration seems to leave little room for doubt that the dead were called Rephaim from some notion of **Sheol,** (A. V. hell), being the residence of the **fallen spirits** or buried giants."—**Smith and Barnum.**

These celebrated Rephaim, these "men of renown" are thus seen to be closely connected with the cast down giants, the fallen ones. The story of the giants who had been cast down to **tartarus** was current among the Israelites, and it had, even at this early date, reached the stage where **tartarus** had become a place inside the earth where men kept on living (after they had died) hence they began to call all the dead "Rephaim." This fact positively connects these Rephaim with the cast down giants; they were not the fallen ones, but they were "the men of renown," the children of those who afterwards became the fallen ones; children of the sons of God and daughters of men.

The men in the flesh did not fall, it was their **spirits** which were cast far down away from God into darkness; they were the fallen spirits, "the spirits in prison." This was a spiritual death, and a dead world was thus begun. The Scriptures speak much of this death; they also bring a figurative death to view; for instance: in the old days when one nation had conquered another, and had carried them away captive, their land and houses were possessed by their conquerers; the nation thus obliterated is described in the Scriptures as being dead, and descending into **Sheol;** other nations who have previously been thus brought down, greet them as they arrive. Isa. 14:10, 11. This was a national death.

To return to the spiritual death; we have the Scriptural account that men "began to call themselves by the name of the Lord;" (margin); that is, they began to call themselves "gods."

It is evident that the fallen family regarded them as such, for this opinion of them comes down to us in legendary form. For this sin of pride, this self exaltation, (meditating a usurpation to be like God), they were cast down and became the **nephilim,** the fallen ones. Probably this sin did not manifest itself in all of them at the same time, for while they were still sons of God, and God, being present with them, still gave spirits to their offspring, they united with the daughters of men: (those born of men now separated from God, and consequently not having a spirit of which God was Father). The offspring of this union were powerful, probably in intellect as well as in spirit; they were "the men of renown," the giants. In the early part of sacred history these giants are often mentioned. We have seen that these "gods" were supposed to continue living in **Sheol,** hence the witch of Endor told Saul that she saw "gods ascending out of the earth." Saul had told her to bring up Samuel, so, of course, she **said** she saw an old man coming up; "and Saul perceived (from her description), that it was Samuel." This woman, supposed to be controlled by the Rephaim, the gods in **Sheol,** spoke to Saul in a voice that was supposed to be Samuel's; these wizards "peeped and muttered" as though they "whispered out of the dust." Isa. 8:19. and 29:4. They "peeped and muttered" in this way in order to conceal their natural voices, and thus pretend it was the dead speaking. She told Saul just what was coming to him, even as Balaam spoke the truth concerning Israel, because God overruled. Now we find that, in the ancient literature of the Greeks, these "gods" are called demons! **(Gr. daimon).** As these men had a mighty ruling spirit before they died, and the serpents lie that they should not die was believed, they were supposed to continue living in **Sheol** and still keep on controlling men; here we have the origin of the belief in demons.

"The usage of **daimon** in classical Greek is various. In Homer, where the gods are **supernatural men,** it is used interchangeably with "god;" afterward in Hesiod, when the idea of the gods had become more exalted and less familiar, the 'demons' are spoken of as intermediate beings, the messengers **(angelos)** of the gods to men".—**Smith and Barnum.**

We have instances in the New Testament where the gods are called demons; when Paul was preaching to the people of Athens they said: "He seemeth to be a setter forth of strange gods." (demons). Paul called the idols (gods of the Gentiles) "demons:" "But I say, that the things that the Gentiles sacrifice, they sacrifice to devils (demons) and not to God." In Rev. 9:20; we read that they worshiped devils. (demons). Now Paul most emphatically declares that "an idol (demon) is **nothing in the world"!** Ist Cor. 8:4. That is to say they **do not exist!** Thus he teaches us to ignore the foolish doctrine.

The lexicon says: "Daimones was a name given to the souls of men of the **golden age,** who formed the connecting link between gods and men: hence later, departed souls." All nations seem to be tinctured with this theory, and we read in their writings of good demons and bad demons which controlled men. As we look back over the Scriptural account, can we not trace the origin of this belief to the position which the sons of God occupied between God and men? Are we to believe that the spirits of these "men of renown" lived on eternally? The serpent says: "Yes, they still live;" and we have the religious belief of all heathendom to confirm it; the Word of God says: "Ye shall surely die;" "God only hath immortality." If we believe God's Word which says these men are **dead,** what is the Scriptural explanation of the presence of this miracle working power, from whence comes this might? "And the sons of God saw the daughters of men that they were fair, and they took them wives . . . . and they bare children to them, the same were the mighty (powerful) men which were of old, the men of renown." R. V. If we wish to be in harmony with the Scriptures, we can only hold that their powerful spirits descended in their **living children!** These mighty men had for their fathers men who had not fallen—they were **still** sons of God, for this reason their offspring were powerful. Had they very powerful spirits? Was there something present which was not present when both parents were without God? If so, the mind of the flesh (from the mothers, the daughters of men) polluted it, rendering it **unclean.** Is here the secret source of miracle working power? Has this

spirit descended through the "sea" of humanity as the gulf stream flows through the ocean, a part of it, yet separate? Is there an outcropping here and there, as is sometimes exemplified when the birth of a black child to white parents shows the unsuspected colored strain in the blood? All do not have the strange power of mind or spirit (or both) called hypnotism, which gives some men complete control over the minds of others. What is the "magnetism," so strong in some, so little present in others? As Noah descended from Shem, he was "perfect in his generation;" it would seem he was not of this line of mighty ones; but how about the wives of his sons? We read that Nimrod was a mighty one in the earth; he was the grandson of Noah's second son, Ham. Was Ham's wife of this line of mighty ones? In some way a miracle working spirit has come down the stream of time, and the Bible calls it "the spirit of demons"; and we have seen that the demons were the gods, the giants who were cast down. Does the spirit of the parents affect the child? See what Paul says about this in I Cor. 7:14. He says here that a child is holy whose father or mother is sanctified. How long does he remain holy? Until his spirit has become defiled by the fleshly mind inherited from the other parent. The children of such unions will always have a bitter battle against the mind of the flesh after they have begun the Christian life; this is why the command is given: "Be not unequally yoked together with unbelievers." If a clean spirit is imparted to the children of Christian parents, surely an unclean spirit can thus descend; and it is evident that it has descended, for we read of them continually in the pages of sacred history. Sometimes they ascribed their occult powers to magic, sometimes to the influence of the mighty ones supposed to be inprisoned in **Sheol;** finally they pretended to bring up any of the dead. As it is entirely contrary to Scripture that the dead could thus be called up, we can see the reason why these witches were not suffered to be in Israel. They were supposed to have a familiar, **(Hebrew ob— of the dead),** spirit; but this powerful spirit does not come from the dead in **Sheol,** but has descended from father to child, and can be traced to no other source than to the sons of God; a spirit of power and might which

has become defiled—unclean. Sometimes it exhibits itself in very young persons; the first manifestation of spiritualism in modern times was given by two very young girls in Rochester, N. Y. This was an outcropping of the spirit which is designated in the Word of God as the spirit of demons working miracles—unclean spirits. When this unclean spirit is found to be present in any person, the manifestations of it are various. Notice the case of the young girl who followed Paul and Silas; after Paul had cast out that spirit, her masters saw that the hope of their gains was gone. No other power but the spirit of God can expel this unclean spirit from those unfortunates who have it. Notice it was the **spirit** of the demons that was cast out; the demons, (gods), were present in the person possessed, in spirit only; the sons of God from whom it descended had sinned and died, and the Word declares that they were dead, notwithstanding the fact that the people who brought these "demonized" ones to Jesus for healing, fully believed that they were possessed by an inhabitant of the lower world.

They brought lunatics, (**Gr. seleniazomai**—moon struck ones), to Him for healing, supposing that they were under an evil influence produced by the rays of the moon; "and He healed them." He spoke of sickness as the work of Satan, (an adversary), and delivered the people from its grip whatever form it came in.

Some suppose demons to be fallen angels, others the spirits of bad men (who have died;) both theories, however, are **without foundation."—Emphatic Diaglott.** (The italics are by the one quoting).

It is evident that the opinion prevailed that the spirits of the dead giants or gods possessed these unfortunates, but the Scriptures show that neither the dead giants nor any other dead, are troubling anyone. "There the wicked cease from troubling, and there the weary are at rest."

Jesus cast out the unclean spirit, but did not, at that time, enlighten those who brought them; but later, through His inspired apostles, He has given full instruction about it. 2 Tim. 1:7 tells us that God has given us the **spirit of a sound mind!** In perfect harmony with this thought we read that

the man out of whom Jesus had cast the unclean spirit, was "sitting, clothed, and in his **right mind**"! Evidently the spirit of an **unsound** mind had been cast out!

We know that the spirit proceeds **from** the mind, for the apostle calls it: "the spirit **of** your minds." Eph. 4:23. If we have the mind of Christ and are "obedient children", we shall have the spirit of Christ, and God will "work in us to will and to do of His good pleasure." What spirit is it that "worketh in the children of disobedience"? The spirit of **their** own minds, of course. What mind have they? The mind of the flesh! They do "the desires, (Gr. wills, see margin) of the mind and the flesh. The Greek word for "flesh" is "carna", hence the mind of the flesh is called the carnal mind, that, Paul tells us is enmity to God. When, therefore, they did the wills of the mind of the flesh, Eph. 2:1, 2 they obeyed, were ruled by, the enemy of God. In the previous sentence Paul calls this ruler, this flesh mind, "the prince of the power of the air"; and the spirit that worked in them came from this carnal, (flesh), mind, the ruler of **this** world, Satan. As we have previously noted, the word "satan" is a Hebrew word meaning "adversary" that has been transferred into Greek having the same meaning. The carnal mind is therefore the enemy of God—Satan.

The apostle John tells us that many spirits are gone out into the world; these spirits came from many minds, and in our day we see the mind of Mary Baker Eddy flooding the world with literature; also Robert Ingersoll poured out his Bible denying doctrine; so also Sir Conan Doyle sends out the ancient message of the serpent, that the dead are still very much alive. Now what spirit proceeds from all these many minds? The apostle John tells us to **try** the spirits, telling us that any spirit that does not acknowledge Jesus Christ is not of God. Do **any** of these doctrines acknowledge Christ crucified as their Lord? Not one!

We will now examine the supposition that the miracle working spirit seen in the world proceeds from fallen angels. Does the Word of God confirm this? When we have searched the Old Testament, we shall have found two, and only two, texts that speak of angels in connection with evil. "He putteth no trust in His servants, and His angels He

charged with folly." The marginal rendering changes this to: . . . ." nor in His angels in whom He put light." This removes the thought of evil in connection with angels. The other passage: "He sent evil angels among them;" (see Ps. 78:49) refers to the "evil", (trouble), that came upon the Egyptians when God's messengers (angels) Moses and Aaron delivered the Israelites out of their hand. We will now turn to the New Testament. We find here four passages which have been considered as presenting the thought of evil angels, (spirit beings). The first occurs in Matt. 25:41; when Jesus speaks of the devil and his angels, (messengers); we surely know he has many messengers in the flesh who do his will; the Word does not say they were spirit beings. The next occurs in I Cor. 6:3. Paul says here that we shall judge angels; when we remember that the admonitions and warnings of Jesus to the "angels" of the seven churches, were addressed to the churches still in the flesh, we can see that there are some angels to be judged. "Unto the angel of the church of Ephesus write . . . Remember therefore from whence thou art fallen!" This falling away brings the "spiritual wickedness in high, (heavenly), places," spoken of in the Word. As the stars of Jesus right hand were angels, were not the stars which sang together, the sons of God which shouted for joy, also angels, although not spirit beings? This fact throws light on the next passage to be considered: "God spared not the angels that sinned, but cast them down to **tartarus.**" Does it not seem reasonable to think that these were "the spirits in prison" —the sons of God cast down to the pit? It surely does, and our commentators are agreed that these were the antidiluvians, men in the flesh, having spirits of which God was the Father. There remains one more passage: "And the dragon fought and his angels." We have seen that the dragon symbolized all heathen rulers, men in the flesh; their "messengers" were doubtless also in the flesh. This does not seem at all inconsistent when we remember that the men whom John sent to Jesus were called angels in the original Greek. These four are the only passages that speak of fallen angels, and in no case are they mentioned in connection with demons. Jesus likened the Jewish nation to a

man out of whom the unclean spirit had departed. Matt. 12:43-45. When they rejected the Messiah, this nation again became a prey to the unclean spirit of this world from which the Word of God had delivered them. The house of Israel had been swept clean by a holy law; all these unscriptural beliefs and the "spirit of error" that went with them, had been cast out by the inspired word of the prophets, and it was "garnished" by jewels of truth; but, having rejected the Messiah, it was **empty**, and the "spirit which worketh in the children of disobedience" has again entered the remnant of the house of Israel, that part who scorn the promise of God, and have despised their birthright—their God and His Word. They will indeed be serpents, a generation of vipers, and will doubtless be the leading spirits in the Godless red system that is to seek the dominion of the world.

In the foregoing chapter, the writer has striven, with much prayer, and in the spirit of humble submission to, and reverence for the Word of God, to come to an understanding of what **God** has said on the subject of "the spirit of demons," and to present it in as few words as possible.

Having now considered the fallen world, and the rebellious mind that rules it, and the fallen spirits which animate it, we will notice the **uplifts** that God has granted; the restorations that have taken, and are yet to take, ages to accomplish.

CHAPTER VII.

THE LAW DISPENSATION.

The Uplift to the Moral Plane.

When Noah and his household stepped forth from the ark, they emerged into a world that was void of the covering of waters it had once possessed; it had fallen from Heaven and had been swallowed up by the earth. All traces of the "world that was," when man had ruled because of the power imparted by God's presence, was lost; yet God blessed them, and gave over to them the rulership of the new world. Gen. 9:1, 2. But this was an **intellectual** superiority only, that was now given them. Thus God placed the world they now entered under the dominion of the flesh and the mind of man; this, as Paul says in Eph. 2:1, 2; is the prince of the power of the air. God now gave humanity over to a reprobate mind, Rom. 1:28. The Greek word which is here translated "reprobate," is **adokimos**, and the primary meaning of it is untried, not proven; God thus gave man the opportunity to prove what the rule of the mind of the flesh, separated from God would be. God knew what the result would be, but man did not; he could only learn by experience, and it has been a sad one. In the next three verses Paul describes the character of those ruled by this mind, and in the last verse he tells what, in the judgment of God, such sinners merit: "They who commit such things are worthy of death." (notice he does not mention the under-world taught by the pagans). The world thus given over to the rulership of the mind of the flesh, is called in the Scriptures: "this present evil world." Gal. 1:4. But "God left not Himself with out witness," **(Heb. eduth)**, for David says in Ps. 78:5; "for he established a testimony, **(Heb. eduth—witness)**, in Jacob, and appointed a law in Israel." (the green olive tree, Jer. 11:16). God followed this with another witness: "And this gospel of the kingdom shall be preached in all the world

for a witness unto all nations." Matt. 24:14. The testimony of these two witnesses divides this present world into two dispensations, the Law age, and the Gospel age. We noticed in chapter iv, that the fall of man had, as it were, three stages;

First: Loss of the life imparted by God's presence.

Second: The loss of the privilege or right to the sustaining virtues of the tree of life.

Third: The down-fall from the moral plane.

The mercy of God is now to be manifested in uplifts; the first of these, the uplift to the moral plane, by the Law, we will now consider. We have seen that mankind had been created very rich; that they had a surpassingly beautiful, gloriously protected house to live in; that they sold themselves to sin, (Rom. 7:14), and moved down into a house in tartarus—hell. We shall now see that this house and its wretched occupants, (most of them do not know that they are "wretched, and miserable, and poor, and blind, and naked"), has been visited. Yes, the boundless mercy of their Creator drew Him to their help; and so He visited this pit and took from thence a child for adoption—sonship. He reminds Israel occasionally that they came from the same pit that all the rest of the race had fallen into:"Look . . . to the hole of the pit whence ye are digged; look unto Abraham your father, and unto Sarah that bare you." Isa. 51:1, 2. Jesus gives a good description of what happened to the human race in one of His wonderful parables. He tells here of "a certain man who went down from Jerusalem to Jerico, and fell among thieves, who stripped him of his raiment, wounded him, and departed, leaving him half dead." Luke 10:30. Certainly Adam was robbed of his inheritance, (the dominion), stripped of his covering of life, and left just exactly half dead. He had lost, (gone out of), the spiritual life, and had nothing but the blood life remaining. But we read in the Scriptures of many mericful "visits" to this house of human weakness, this dark pit; at these visits which God has made He has always left a loving, helpful gift. So we find that God came down and invited Abraham to come out from his fathers house, and move up on "higher ground"; when he heeded the call, God visited Sarah and

gave them the child of promise. Notice that God waited, deferred this visit, until Abraham and Sarah were both "as good as dead." Heb, 11:12. The renewing of life that was given to both of them by God's visit, resulted in the birth of Isaac; and Isaac was "received back from the dead in a figure." ver. 19. Now Paul says: "He that is dead is freed from sin." Rom. 6:7. This Abrahamic root was typically dead, and free from sin, therefore it was "holy," and "if the root be holy, so are the branches." Rom. 11:16. From this root, quickened to new life by God, branched out a holy nation—Israel. "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deut. 7:6. To this holy people, called out, separated, God gave a holy law, just and good. Thus the restoration to the moral plane took place, and we have a people that were "high above all nations which He hath made." Deut. 26:19.

This was the first upward step after the fall; the first Heaven, **(Heb. shemayin—heaved up things).** Here was a mountain,—a kingdom, ruling power, heaved up out of the pit; God's holy "mountain in the field." Jer. 17:3. Jesus tells us that "the field is the world;" Matt. 13:38; and God told Abraham that he should be "the heir of the world." Rom. 4:13. God called him out, made him "a father of nations," and entered into a covenant with him. To this nation is promised the **first dominion:** "unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. The first dominion was that given to the sons of God. Knowing that Israel had this promise, Paul said: "To whom, (Israel), pertaineth the adoption;"—placing as sons. This is a very great honor, and must be preceded by a great humiliation, for "before honor is humility;" hence we have the spectacle of the daughter of Zion brought down to the dust, so that all who passed by her, mocked. But her honor is coming, for the gifts and the calling of God are without repentance; (change of mind); and God has never changed His mind in regard to His purpose for Israel, His "called," (Isa. 48:12), nor forgotten His covenant. Has God said: "Thou art my

battle-axe and weapons of war, for with thee will I break in pieces the nations"? Yes. He has said it; and there will surely be a performance of this promise. Then what? "In thee and in thy seed shall all the families of the earth be **blessed".** Gen. 28:14. The reader must not think that the spiritual seed is overlooked in this treatise, or the promises to them forgotten; the fact that Zion is to arise and shine, that she is to rule the "waters", (the people), even as the moon arises and shines and rules the waters of earth, does not detract from the promise that the body of Christ, the spiritual seed, is to shine forth as the **sun;** for Paul says: "There is one glory of the sun, and another glory of the moon." We are perfectly willing, therefore, that Israel should have the glory that is promised them.

In beautiful metaphor God thus speaks through the prophet Ezekiel concerning the birth of this kingdom: "Thy birth, (Heb. cutting out—from the nations in the pit), and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother an Hittite. . . . Now when I passed by thee, and looked upon thee, behold thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." He goes on to tell how He washed them, (with His Word), and anointed them with oil, (His Spirit), and clothed them with the beautiful garments of His presence; (the angel of His presence), gave them gifts, (the oracles of God,) and a beautiful crown, (promise of resurrection). Thus tenderly cared for, they prospered into a kingdom; "And thou wast exceeding beautiful." But alas! "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown. . . . As a wife that committeth adultery, which taketh strangers instead of her husband! Wherefore, O harlot, hear the word of the Lord: . . . .I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy." Eze. 16. How were women judged who broke wedlock? We find the procedure in Num. 5:15-28; if they had been guilty, they would become a curse among the people. As this beautiful kingdom had become guilty, we find that God

has "given Jacob to the curse, and Israel to reproaches."

God waited long before He fully executed this terrible sentence; waited until the fullness of time was come, when He visited His people and sent forth His only begotten Son. Israel had by this time degenerated into a tributary nation; a generation of vipers; their priest-hood was corrupt, all their beauty gone; when lo! in the midst of oppression, corruption, and, it must have been, almost the despair of those who waited for the consolation of Israel, God remembered His covenant with Abraham and sent the promised Seed; that Seed from which should come a first fruits, and later, a harvest—many sons; and still later, some gleanings.

What a sad world this would be if, in some inexplicable way, all the wheat seed were lost; what consternation would seize upon the nations; how they would search every nook and corner; if we could only find **one** seed—just one! Men would give all their wealth, one seed would be worth all earth's millions, but alas! we have it not. Months go by, and eye meets eye gravely as conviction settles down, **We have no seed!** When we had gone on for years without it, and had felt keenly our loss, and regretted deeply our heedlessness in losing it; in the midst of the general despair and hopelessness, the glad tidings should spread over the land: "A seed has been found"! Oh! what a priceless treasure! "the staff of life" for a world is folded in that one small seed; and it must go into the ground and die or it will abide alone. How carefully it would be placed in the earth; how that spot would be guarded; with what anxious hearts the moments would be counted, as we waited for the life within to manifest itself. When at last the ground had cracked, and the tiny blade appeared, what smiles of joy would greet the news, and how quickly it would be flashed around the world: "We are saved!"

Now this world has undergone a loss infinitely beyond comparison with this. Adam was created a son of God, and had the majestic power attending that position; his sons, born in the image of God, and their sons to the seventh generation, also had the same regal power.

One by one, beginning with the first man, they fell, until at last there was not one left of these mighty ones, all had

fallen; and thus we had a world that was dead while it lived. Centuries rolled by, and the marvelous power once possessed by man, lived only in fabled story. Then came the gift from Heaven, and "unto us a child was born, unto us a **Son** was given." The "good news" was published far and wide that we were to get back again the sonship; the mighty dominion, once the blessed lot of man, was to be restored, for now we had the incorruptible Seed. But it, too, must "fall into the ground and die." No word can picture the scene as infinite Love commits its dearest treasure to the grave; all Heaven looks on, and angels with hushed lips stand by as the Word which was made flesh lies still in death.

There is silence in Heaven as one, two, three days wear slowly by—and then! the prison doors of death fly open wide, the smile of God lights all the world, and the glad "All hail" with which Jesus greets His grieving followers, thrills the universe.

And now comes an age of re-generation; a body must be prepared for this Head of the **new** creation, and every member of it must follow the Captain of their salvation, they must all go the royal way of the cross. God's people are now called to take another upward step, above and beyond the moral plane. For the Law could not give life, and they are now invited to step up into life; but it is a life by faith: "He that eateth me, even he shall live by me;" this is the **sustained** life which God refused to Adam because he was a rebel. The dispensation which was a schoolmaster to lead Israel to Christ was about to end, and the judgment upon that people was at hand. Thus the age we are about to consider will bring forth, not only the uplift to a higher plane of those who receive the Word, but the downfall and judgment of those who rejected Him. The twenty-eighth chapter of Deuteronomy, from the fifteenth verse to the end of the chapter, foretells in vivid language the miseries of that punishment that has now become history.

The Lord gives us some idea of the duration of this punishment for He said to Israel: "I will punish you seven times for your sins." Lev. 26:28. These have proven to be seven prophetic times, (years), a year for a day; seven years

would be twenty five hundred and twenty days, and a year for a day would be that number of years. Jesus said: "I am come to send fire on the earth, and what will I, if it be already kindled?" The fire of wrath was kindled against Israel when they were carried away captive into Babylon B. C. 606. (margin Holman's Bible). A twenty five hundred and twenty year punishment would end A. D. 1914, and the restoration promised would be due to **begin.**

That very year the idea of giving Palestine to the Jews was brought forth; it took several years to complete the desolation of the land, will it take an equal number to restore it?

Here is something to be very seriously considered: If the Word of God spoken so long ago in regard to Israel has been fulfilled to the letter, and all the nations of earth are witnesses that it has been, will not the prophecies in His word in regard to the church and the nations, as surely be fulfilled? They surely will; therefore, let us give earnest heed to His commands, that we may escape those things that shall come to pass, and stand before the Son of man.

As God's favor and blessing had lifted Israel above the rest of the nations, and placed them upon an eminence, a mountain, even so now His displeasure sends them down among them again, back into the very pit from which they had been digged. "I will scatter you among the nations;" down into the place of dragons, Ps. 44:19. They are represented as going down into hell, **(Sheol)**, Isa; 5:14; a dead nation enduring the fire of God's wrath; a carcase not buried. Eze. 37:11.

We will speak further on the judgment of Israel in chapter X; and will now speak briefly of the step up into the sustained life of the Gospel. This period is popularly called: "The Gospel day;" we know that it is also "The day of Jacob's trouble," for it has been a day of judgment to Israel.

CHAPTER VIII.

THE GOSPEL DISPENSATION.

This is the second dispensation of "this present evil world"; the second uplift granted to mankind; the restoration to that plane in paradise where, although not yet restored to the dominion, God's people have access to the tree of life and may eat and live. Jesus says: "He that eateth me even he shall live by me"; we thus see that believers in Christ are restored to that plane in paradise where Adam was not allowed to stay, being in rebellion against God. Gen. 3:22, 23. The same old serpent is here also, for Paul says: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." II Cor. 11:3. We are not transplanted into this garden of God; nay, we are cut right off from the parent tree, (thus dying to the old man), and are "grafted, contrary to nature, into the good olive tree." We have a good illustration of this translation "into the kingdom of His dear Son" (Col. 1:13); in the case of the thief on the cross. Repentant as he hung upon the cross, he turned his dying gaze upon "the Lamb of God which taketh away the sins of the world," and cried believingly: "Lord, remember me when thou comest into thy kingdom." To his great surprise, his request was immediately granted; and, as many a sinner has since then, to his great delight he found himself transferred to that paradise where the tree of life is blooming, ("A garden enclosed is my sister, my spouse"—the church), and he may eat and live. This is the "Heavenly places in Christ" where Jesus has placed His church, far above the condition of those under the Mosaic Law, which was on the moral plane.

This is the second stage in the restoration; at this time God "visits" the Gentiles to take out of them a people for His name.

Jesus, the incorruptible Seed, "after He had offered one sacrifice for sins forever, sat down on the right hand of

God;" and, "having received of the Father the promise of the Holy Spirit," He poured out upon His waiting followers another life that did not have the sentence of death resting upon it, a spiritual life; another mind, the mind of Christ; and this new mind spoke right out through their lips, and their human minds did not understand what was said. I Cor. 14:14. Having received this new mind, new ruler, they were commanded to walk after the mind of the Spirit. "For if ye live after the flesh, ye shall die;" that is, they would go down again into that death from which they had risen through faith. "If any man be in Christ he is a new creature;" he has a new spirit, a new mind, and the promise of a new body.

This new spirit and new mind are supplied hourly and always by Christ, the Head of the new creation; they are the things of Christ.

In this Gospel day it is His power that tents over us; we are free in Him; we have passed from death unto life because Christ, the life, dwells in us; we are walking in the light because He is the light; we are made partakers of Christ. We are the sons of God because we are in His Son, Christ Jesus. Has love been given us? It is in Christ Jesus. Romans 8:39. Santification? It is in Christ Jesus. I Cor. 1:2. Liberty, faith, grace, riches in glory, promise of life? every good thing in you, as Paul told Philemon, is in Christ Jesus. "And ye are Christ's and Christ is God's. I Cor. 3:23. If we have been faithful in the things which are another man's, God will give us that which is our own, the powers of sonship, the powers of the world, (age), to come. What if we have not been faithful? Could it be that a people so blessed, so endued, could fall from such a position, would obey and walk after the mind of the flesh? The new mind and spirit should continually make war against the mind of the flesh, must put it to death. God has called a people to retrace their steps as it were, come back to Him. If we should leave our house and go out for a walk, and our wanderings should lead us across a stream, when we desired to return, we would have to cross the stream again. Just so has humanity wandered away from God; in so doing we crossed the river of death—death to

God; as we retrace our steps to our Father's house, we must cross the river of death again, and this time it is death to self, (the old man), which takes place. We, of course, need a substitute to take the place of that which is thus slain, and that substitute is Jesus Christ; He, dwelling within, supplies another life, spirit, mind. Now it is "not I but Christ."

Paul declared that the life which he lived, he lived by the faith of the Son of God; he had not yet entered life himself, **Christ** lived in him. Gal. 2:20. We shall enter life when Jesus comes again, if we have been faithful. Matt. 25:46; II Cor. 5:4; I Tim. 4:8. The way which leads to life is narrow. Matt. 7:14.

Jesus said: "Whosoever will lose his life for my sake shall find it." Matt. 16:25; this was a death to the flesh mind, the prince of this world, and a reception of the Prince of peace.

Under the preaching of the apostles a church had been founded on this foundation, Christ, the new Life. The converts had come into the church with the understanding that they must die to the world and the flesh, and were publicly buried in water as an emblem of their death with Christ, and rising with Him as new creatures, henceforth to walk in newness of life.

For many years they walked in faithfulness; but we begin to get hints in the apostles letters that there were some among them who were letting the mind of the flesh rule; they were losing sight of the example of their Lord, who, instead of using His great power to obtain the honor of men, despised fleshly pomp and sought only the grandeur of spiritual power. Among His professed followers, little by little, fleshly honor crept in, and Saint Paul, seeing the danger, warned them. James also gave the same warning; also Jude; Peter, too, saw the coming danger, and warned them against those who would forsake the right way.

The messages of Jesus to the seven churches, dealing with the seven epochs of the Christian dispensation, show: First, the loss of love; next, the pagan persecutions; then the gradual incoming of fleshliness; the calling out of a temple class, and the final corruption of the remnant. The first

message was: "Thou hast left thy first love;" the falling away, forseen by Paul, had commenced. The second message tells them that the devil, (the red dragon—pagan Rome), would cast some of them into prison, and they would have tribulation ten days! this was the ten persecutions against the church, ending in the third century at the conversion of Constantine.

Later, the union of church and state took place, and the third message tells them they are now dwelling where Satan's seat, **(Gr. throne)**, is. The red dragon, the ruler of Rome, gave unto the church he had espoused, his power, and his throne, and great authority. Rev. 13:2. Thus the ecclesiastical authority was merged with the civil, (beast), power; then began the adultery with the kings of the earth, receiving from them the emoluments of earthly glory, and the fourth message threatens to bring upon them the death they had failed to carry out.

Instead of being the church, (body), of Christ, they are the synagogue, (body), of Satan. Rev. 3:9; They are his ministers, doing his will as the body does the will of the head. II Cor. 11:14. 15. The church who should have waited for the second coming of her Lord, when He would sit upon the throne of his glory and give her a seat beside Him, now sought to rule the world, and the fifth message is a sad one: "Thou hast a name that thou livest, and art dead!"

They had gone down into the death from which they had arisen; had exchanged spiritual power for the honor of men.

Forgetting that Jesus had said: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword," they caused the humble people of God "to fall by sword, and by flame, and by captivity, and by spoil, many days." Seated upon the throne of the dragon, and thus upheld by it, the fallen church made war with the saints, (Rev. 13:7), and shed the blood of hundreds of thousands of those who protested against its sins and errors. For the church had become divided; part, protesting against worldliness and carnality, remained true to their Leader's precepts of death to self and pride; while the larger part began gradually to usurp do-

minion over the kings of the earth; (Rev. 17:18); and thus the church began to rule, but not with Christ; ah no! they used the same weapon the world used, the sword. For a thousand years this reign continued; thus the ecclesiastical side of this strange union took supremacy over the civil; and the church, (the woman), took the headship position, (man's place; I Cor. 11:3), and the fallen church thus became "the man of sin." This is "the man that made the earth to tremble" Isa. 14:6, 16. This is the ruler who made war with the saints, and power was given him over all kindreds, and tongues and nations. Rev. 13:7.

But the time came when kings began to chafe under this rule, for God was about to bring deliverance to His persecuted people the Protestants; so we now have the sixth message, when Jesus sets before His people an open door. Whereas the faithful had been compelled to worship in dens and caves, had suffered martyrdom under the rule of the apostate church, they were now to have liberty to worship according to the dictates of their conscience, and so a great revolution takes place, and the power of the fallen church is overthrown. This overturning resulted in liberty from oppression, both for the kings of the earth and also for the Protestants. But the cessation of persecution brought the usual result—coldness, and in the seventh message, (to Laodicea), we see a church that is neither cold nor hot, but lukewarm. It is hard to be an overcomer under such circumstances, but to those who are, Jesus makes this promise: "To him that overcometh will I grant to sit with me in **My** throne, even as I also overcame and am set down with My Father in **His** throne." Here are two thrones brought to view; the throne of Jesus, which is a terrestrial throne, "The Lord God shall give unto Him the throne of His father David;" and the celestial throne of God.

This overcoming can only be done in one way, by giving heed to the Word of God: "Thy Word is a lamp unto my feet." Now, we not only need the lamp, but we need the **oil** in the vessel with the lamp; this all did not seek for, and so we find the Protestant church divided into two classes, those who had oil, (the anointing), and those who had not. We know that a lamp is not a light unless it is lighted and has a

supply of oil to keep it burning; if this is not the case we can but go astray from the Word. The commandment was, that we must die to the old head, and be married to another, even to Him who is raised from the dead. Rom. 7:4. So now we have a class, who, having oil, and consequently light, have walked according to that light, and have the new Head, Jesus, the Word; they have laid down their lives, (in consecration), for His sake and they are the body of Christ. Of the other class the reverse is true; they have not been baptized by the Spirit, ("anointed with the Holy Ghost and with power"), into the one body, because they have not presented themselves as living sacrifices to God. These two classes form the church that is scattered throughout the world; half of this church, the five wise virgins, will have a seat with Christ, their Head, when He judges the twelve tribes of the children of Israel. Matt. 19:28. What about the other half? The Word tells us they went to buy the oil after the Bridegroom came, but were too late to be made one with Christ, a part of His body. These two classes, the wise and the foolish virgins, compose the Protestant church at the close of the Gospel dispensation. The fallen church is no longer a virgin, she is united to the world she once forsook, and henceforth we find her spoken of as a harlot. As her history is written beforehand in the Book of God, we have only to turn to that unfailing guide to read her future. We must first see what **name** the Scriptures have given her after she united with the civil powers and began to reign over the kings of the earth.

CHAPTER IX.

GREAT BABYLON.

The Fallen Daystar.

We read, in Rev. 17:18; of a great city which reigned over the kings of the earth; this city was symbolized by a woman, who, arrayed in all the habiliments of royalty, was supported, upheld, by a beast having ten horns. If we turn to Dan. 7:17; we shall find four great beasts spoken of, and Daniel was told that these four beasts were four kings, who should rule, (successively), until the "Ancient of days came." verse 22. These four kingdoms proved to be: Babylon, Medio-Persia, Greece, and Rome. Daniel said that the last one of these beasts, (Rome), had ten horns, (verse 7), just as did the beast which upheld the woman John saw. Now, it is well known that Rome was the kingdom, (beast), which for many years persecuted the Christian Church, but later **upheld it!** Pagan Rome, following the example of the emporer, was converted into Christian Rome. Thus the seven-hilled civil city became the seven-hilled ecclesiastical city, "which ruleth over the kings of the earth." "The seven heads are seven mountains on which the woman, (the city), sitteth." Rev. 17:9. The world rulership of the civil power ended long ago; it was the **ecclesiastical** rulership which was to continue, (with more or less authority), until the "Ancient of days came."

The dragon, (pagan Rome), ceased to persecute the church, and began to heap upon it the honors of this world; finally he gave up to it "his power, and his seat, (throne), and great authority." Rev. 13:2. Thus the union of church and state took place, and ecclesiastical power and beast power were blended. Instead of waiting, as a "chaste virgin," for the Heavenly Bridegroom to come and give her a seat with Him on His throne, we find her in an unholy alliance with the kingdoms of this world, which are declared

to be "beasts" in the Word of God. A union of this kind is called **confusion** in the Levitical Law; (Lev. 18:23); hence the name of this fallen woman (the city set on a hill—Matt. 5:14), is now Babylon—confusion! Thus we see that the "harlot," great Babylon, is none other than the church who was unfaithful to her Heavenly Bridegroom. Sitting upon the beast, she held the reins of government, and he obeyed her will implicitly, as a horse obeys its rider; thus she usurped the ruling position over the kings of the earth, taking the headship position, (manhood), and this "man" has stood right in the temple of God, (the church). Has there been a great exaltation of **man** in this church? Alas yes! He "sitteth in the temple of God, showing himself that he is God." II Thess. 2:4.

The very same sin that was committed by those other "sons of God," who, in the beginning, "began to call themselves by the name of the Lord." (In the eighth verse of the chapter just referred to, Paul speaks of **another** character, "that Wicked", whom we will consider later). "Pride goeth before a fall," and truly a great and terrible "falling away" has come; the city which had been "the light of the world" (Matt. 5:14), has ceased to shine. What made them the light of the world? It was because they had Christ, "the bright and morning star" (Rev. 22:16), dwelling within. This holy minister within each of the seven churches made them "the seven stars of His right hand." Rev. 1:16, 20. This was the morning star that Jesus promised to him that overcometh. Rev. 2:28.

Paul knew of this promise and earnestly desired that it should be attained by the church: "My little children of whom I travail in birth again until Christ, (the morning star), be formed in you." When Jesus went away, He told His desciples to tarry at Jerusalem until they were endued with power from on high; this they did, and when the holy infilling came, Peter said that Jesus had shed forth this. Acts 2:33. He thus delivered to them "His goods" by the mighty Holy Spirit by which He had said that He, the morning star, would dwell within them. Was not this the mighty incoming for which Paul travailed in birth **again** for his spiritual children? Alas, how little it is preached in the

churches of this generation! many have not even heard about the baptism of the Holy Ghost, and yet the Scriptures are full of the blessed promise, and the exhortation to seek for it. The preachers of those days expected their converts to receive it, and they did receive it, and the gifts of the Spirit that will **always** be so necessary to poor, short-sighted humanity, followed. I Cor. 12:8-11. These gifts have vanished from the nominal churches, because the Holy Spirit has not been sought for, consequently not received.

The apostle Peter reminded the church of this promise in these words: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until, **(Gr. heos—while)**, the day dawn and the daystar arise in your hearts." II Pet. 1:19. We must not think that the church only needed to give heed to the Word until the day star had arisen; **heos** may well be rendered "while" in this text, for they surely needed to give heed to the word of God **while** the marvelous endowment filled them. The morning star whose presence was promised to the church, was, as its name **phosphorus** indicates, a light bearer: (from **phos**—light and **phero**—to bear): it was the forerunner of the day of God.

The Greek name for the morning star is Phosphor, while the Latin name for the **same star** is Lucifer, and means the same—light bringer. The ancients gave it this name because the day light soon followed it. Having no clocks in those days, the watchers, pacing throughout the weary hours of the night, hailed this great star when it appeared in the East, as the precursor of the day, the light bringer. Even thus was Jesus, when He appeared in the dark night of Jewish apostacy, the precursor of a bright, coming day.

But why was Peter so anxious that the believers should give heed to the Word of God while the daystar arose. Because he remembered the battle that Jesus had with the adversary in the dawn of His power. When Jesus realized the wondrous power with which He was now invested, (clothed upon), the temptations began to roll in upon Him, as He saw the opportunity to magnify **Himself.** All the kingdoms of the world passed before His vision, and He knew that if He used that power for His own aggrandize-

ment, the world would be brought to His feet. Oh! what a fall from the high purpose of God this would have been! What kept Him? He bowed faithfully to His father's will, as expressed in the sure word of prophecy, instead of bowing down to the tempter.

Then again, as the glorious truth of the ninety first psalm flooded His being, ("He shall give His angels charge over Thee. . . . .they shall bear Thee up in their hands"), the temptation to show how wondrously He was cared for, crept insidiously in like a serpent . Again He was kept by the Word: "Thou shalt not tempt the Lord thy God."

Once more He was tempted; this time to use His power to provide for the needs of the flesh; as before, He gave heed to the word of God: "It is written." Thank God! that Star did not fall. But how about His followers, have they given heed to the Word? Paul, in prophetic vision, saw a falling away". We have seen that the fall of the church would be the fall of a star, so we read in Rev. 8:10; that John saw a great star fall from Heaven, burning as it were a lamp. Can this be great Babylon, the fallen church? We are left in no doubt about the matter, for the prophet Isaiah tells us that Babylon is a fallen morning star! Isa. 14:4, 12. "Thou shalt take up this proverb against the king of Babylon, and say: "How hath the oppressor ceased! the golden city ceased!. . . . . How art thou fallen from Heaven, O Lucifer, son of the morning;" (the morning star). Now the title of "morning star" has never been borne by any one except the sons of God: the proud heathen city of old had no right to it. Moreover, God has now, in this twentieth century had "mercy on Jacob," and has "set them in their own land," as Isaiah says at the beginning of this chapter, but where is Babylon? The only Babylon which is in existence to-day is the spiritual "city of confusion," which we have plainly shown to be a fallen morning star. Now Isaiah says here that she "is persecuted and none hindereth" ver. 6. Is persecution coming to this fallen church? Yes, judgment has been pronounced; Rev. 18:4. She fell from her spiritual position when she accepted the honor of men; she is also to fall from her high position of worldly honor; she is to be hated. Rev. 17:16. Isaiah says it is due when Israel is re-

stored to their land, and already it has begun in Russia.

We have other proofs in this chapter that Isaiah is speaking of the spiritual Babylon. The prophet says here that the city had "exalted itself to Heaven;" had said: "I will be like the Most High;" just as the man of sin who stood in the temple, (the church), is said to do. Isaiah says this Babylon "ruled the nations;" John says this great city "reigneth over the kings of the earth." The prophet and the apostle are speaking of the same character—the antitypical Babylon.

John tells us that this great star "fell upon the third part of the rivers, and upon the fountains of waters. . . .And many men died of the waters, because they were made bitter."

After the church fell, the waters of truth which flowed from it, (John 7:38), were polluted; they brought forth death instead of life, and darkness immediately followed. Rev. 8:11, 12.

What caused this fall? "Pride goeth before a fall," hence Satan's appeal to pride in Jesus: "You may rule the world;" this appeal was unsuccessful in the case of Jesus, because He gave heed to the Word while the daystar arose, filling His human vessel with the sense of mighty power. But as time passed on after Jesus went away, when the opportunity presented itself to the bishops of the Christian church, to make spiritual power a stepping stone to worldly aggrandizement, and thus to "rule over the kings of the earth," it was accepted. If they had given heed to the sure word of phophecy, it would have saved them, as it saved Jesus.

The "falling away" has taken place; the church who had received the morning star is fallen indeed. Instead of the power of God she now has the sword; instead of being "clothed with humility" she is now clothed with the insignia of Babylonish royalty—scarlet; "a goodly Babylonish garment." Isaiah is not the only prophet who speaks of Babylon in terms which point to the spiritual city. Jeremiah describes this same Babylon, Jer. 51; and the language of the prophet is identical with that of John in Rev. 17 and 18.

Jeremiah says she dwelleth upon many waters: verse 13;

see Rev. 13:1 and 17:15. The prophet calls upon the people of God to flee out of the midst of her, that they be not cut off in her iniquity; (verse 6); and the voice from Heaven cries: "Come out of her my people". Rev. 18:4. Reader, if you are in Babylon, give heed! Compare Jer. 51:7; with Rev. 18:3; also, Jer. 51:8; with Rev. 18:2. Jeremiah says her judgment reached unto Heaven; John says her sins have reached unto Heaven. Compare Jer. 51:48; with Rev. 18:20; and 19: 1, 2; also Jer. 51:63, 64; with Rev. 18:21. Is it not evident that the ancient enemy of Israel prefigures the fallen church which has been the bitter enemy of the Jews in this Gospel dispensation?

Having thus found that the name of the fallen church, who had once received the morning star, is now Babylon, we can trace her future in the prophetic Word of God, and see the prophecies which show the ages to come. As the goodly Babylonish garment and the wedge of gold caused God to withdraw from Israel, (Josh. 7:11, 21), so has it caused the downfall of the church. What happened to that possessor of the garment? He and his family were slain and a great heap of stones was raised over them. What is to happen to this possessor of the insignia of Babylonish royalty? "Babylon shall become heaps," saith the Scriptures. Jer. 51:37. There is a tpye early in sacred history which we will notice. The tower of Babel, supposed by some to be the site of Babylon, was builded to make **themselves** a name; it was to reach to Heaven, (exalting themselves to Heaven just as the man of sin is said to do), and God came down and confounded their speech; hence it was called Babel, confusion. Even thus has the fallen church become confusion, admitting the doctrines of paganism, making the spiritual waters bitter which once were sweet; how strange that the word Euphrates, (Babylon's river), means "sweet". The Emperors sought to make the Christian church universal, (Gr. **Katholic**) and issued an edict abolishing paganism in A. D. 394. His subjects, on coming into the church held on to many of their errors, brought them into the church with them, and it has cost the blood of noble men and women to purge out the bowing down to images and other pagan ideas brought in at this time. How

tenaciously the tenets thus brought in are still adhered to, thinking it to be the very word of God.

By the edict of this church, composed of unconverted pagans as well as converted ones, Sunday was made the Sabbath; the apostles made no mention of such a change; they told the disciples not to forsake assembling themselves together, and they chose the day on which Jesus arose from the dead as the day for meeting; but there was no word written, (by the apostles), that the commandment to abstain from work should be attached to it. Paul, speaking of the declension that was to come, said: "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;. . . .forbidding to marry, and commanding to abstain from meats." I Tim. 4:1, 3. This is just what the church did; and the commandment to abstain from meat is much more strictly observed than abstaining from sin.

Moreover, the idea about **tartarus** which was held by all heathen, (as a place where men exist after they die), was now brought in to the church and incorporated into its doctrines. We have shown in a previous chapter, (chapter iv), that the casting down of the mighty sons of God into spiritual death, far from the light of God's presence, was the origin of the idea held by mankind, of the **tartarus,** far from the light of the sun, into which the giants were cast. We showed that this idea had gradually changed, as time went on, until **tartarus** had come to be a place somewhere in the bowels of the earth; this was later confounded with **hades,** which now became a place where dead men still lived on. How strenuously this idea is advocated even to the present day; a large part of the **Protestant** church has not yet dropped this relic of paganism! What, then, is the hell of the Bible?

CHAPTER X.

THE HELL OF THE BIBLE.

Any intelligent person who will take a concordance, and thoughtfully consider all the texts where the word "hell" occurs, cannot fail to see that they are divided into two very different sets of passages. One set dealing with the entrance into a place where saint and sinner alike go at death; yea, even Jesus Himself went into it and arose from it, and He has pledged His word that the gates of it shall not prevail against His church; shall not keep them there, they also shall arise from it. Hence the triumphant pæan from St. Paul: "O **hades,** (hell), where is thy victory?" The other set of passages deals with a fiery punishment that was to be dealt out to Israel.

In referring to these two very different events, the Saviour used two very different words, namely: **hades,** and **gehenna.** Unfortunately our translators used the same English word, (hell), to translate **both** of these original Greek words, thus giving the impression to the English reader, that they both referred to one and the same event, which is very far from the truth. The natural result has been that the fiery punishment of gehenna is supposed to be inflicted at death, in some nether world, whereas the Scriptures clearly teach that it came upon the Jews at the end of the Jewish age. The Greek word **hades** was rightly translated "hell;" literally rendered, **hades** means not seen; from **a,** (not), and **idein,** (to see). When King James version was translated, three hundred years ago, they used the Anglo Saxon word "helan" to translate **hades;** helan meant to cover, or hide, hence it well expressed the meaning of the Greek word **hades,** (unseen). If the reader will consult a Webster's collegiate dictionary he will find this confirmed. But with the passing of the years, helan has become shortened to "hell," and its original significance, (that of being covered in the grave—not seen), has been lost. **Hades**

should never have been confounded with **gehenna,** as its meaning is entirely different. It would be helpful to note the texts where the word **hades** occurs. In I Cor. 15:55; the apostle joyfully exclaims: "O **hades,** where is thy victory?" for he knew that Jesus had promised that the gates of **hades** should not prevail against His church. Matt. 16:18. Why could they not prevail? Because Jesus had the keys of **hades** and of death, (Rev. 1:18), and He will open those gates and lead forth His beloved church triumphant from that same **hades** which could not hold Him. Acts 2:27,31. In the first text quoted, **hades** is translated "grave" in the common version. Who can fail to see that the same place is meant in each of the others? In Rev. 6:8; and 20:13, 14; **hades** is mentioned, each time in connection with death; evidently the grave is meant. In another text, (Matt. 11:23; repeated in Luke 10:15), Jesus prophesied that Bethsaida, Chorazin and Capernaum should be brought down to **hades**—the unseen; and historians tell us that in the wars between the Jews and the Romans, those cities were totally destroyed, so that no trace of them can now be seen; they were put out of existence. Death is often used in this way in the Word, just as we often say in speaking of a quiet town: "It is such a dead place!" In just this way are nations, once powerful, said to be brought down to hell; this is always done when God sends some other nation to judge them. Into this hell Babylon was thrust down; Isa. 14:9; and Egypt; Eze. 31:16; also Israel; Isa. 5:13, 14. Jesus also speaks of Israel being brought down to hell in this same way, and this brings us to the only remaining text where **hades** is used; Luke 16:23. Let us closely examine this parable and see if Jesus does not here describe the wealth of Israel, God's favored people; their loss of God who was their life, (Deut. 30: 20), then the casting out of God's sight, (the **unseen** condition), and then the age-long purging by "the spirit of judgment, and by the spirit of burning." Isa. 4:4. We will take the parable line by line. "There was a certain rich man;" Jesus is not speaking here of the riches of this world, He called that "the unrighteous mammon;" ver. 11; He is speaking here of the true riches. Do the Scriptures tell us of any man rich in the things of God? Yes: "Jacob

whom I have chosen, the seed of Abraham, my friend." Isa. 41:8. Paul thus describes the wealth of Jacob—Israel: "To whom pertaineth the adoption, (sonship), and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4; riches truly worth having.

"Which was clothed in purple and fine linen;" the prophet Ezekiel describes the clothing of Israel in metaphorical language; Eze. 16:10-12. "And fared sumptuously every day." Israel fed on the word of God: "Thy words were found, and I did eat them." Jer. 15:16. "And there was a certain beggar named Lazarus, (without help, **Young's Concordance**), which was laid at his gate, full of sores." Here is one described who had none of these riches: The whole world lieth in the wicked **one.** I John 5:19. R. V. ("Gentiles . . . . having no hope, and without God in the world; Eph. 2:12); outside of Israel's gates. Isaiah tells us what the sores are—the sores of sin. Isa. 1:6. "And the dogs came and licked his sores." Who are these dogs? If the watchmen and shepherds of Israel were dogs, (Isa. 56:10, 11), surely the philosophers and teachers of the Gentiles could be so described; oh how their teachings failed to heal the ravages of sin! This beggar "desired to be fed with the crumbs that fell from the rich man's table." We have an instance of how one who was outside of Israel's gates, begged hard for one crumb from Jacob's bounteous table; Matt. 15:27. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." What death was this? We know that God sent messengers, (angels), of the Gospel to the Gentiles, teaching them that if they would receive Jesus Christ by faith, die **to sin,** (Rom. 6:2), and be buried with Christ in baptism, (Rom. 6:4, 11), they would become Abraham's seed; Gal. 3:29; thus these beggars became "heirs of the world." Rom. 4:13. Paul said that the Galatians received him as an angel of God. Gal. 4:14. In this wonderful parable, Jesus places the reception of the beggar into Abraham's bosom **before** the death of the rich man, and this, in fact, was the case; for Peter was sent to the Gentiles A. D. 41, according to the chronology in the Bible, while the death of the rich man, (Israel), did not fully

occur until A. D. 125. Jerusalem was destroyed A. D. 70, but the capital was removed to Caesarea and they struggled on until finally the Jewish State ceased to exist A. D. 125. Thus "the rich man also died, and was buried," he was "cast out of God's sight", (Jer. 7:15), in **hades** the unseen. Then began to burn the fire that had been threatened by the prophets: "He hath cut off in His fierce anger all the horn of Israel. . . . .He burned against Jacob like a flaming fire, which devoureth round about." Lam. 2:3. See also Isa. 5:13, 14. "And in hell, **(hades),** he lifted up his eyes, being in torments." Do we not see wonderful torments described in Deut. 28, from verse 15. to the end of the chapter? "And seeth Abraham afar off, and Lazarus in his bosom." Now Israel cannot "see" until this Gospel age ends, for "blindness in part is happened to Israel until the fulness of the Gentiles be come in." Rom. 11:25. When, therefore, this tormented nation finally lifts up its eyes and beholds Abraham with the despised Gentiles, (the spiritual seed), in his bosom, it will be at the end of the age, after the ingathering of the Gentiles. But **now** a great gulf opens up between them no one can now come in to this high estate, the mystical body of Christ; none can go out. This gulf can be opened in no other way than by the **exaltation of the church,** which is due at the end of the age, when Jesus comes, when the **spiritual** seed is complete; it is not opened before. They are not separated by space, for they talk with each other; it is a difference in **station.** The crown prince of England might dance with an American girl, but there would be a gulf between them.

The wonderful offer of the prize which is obtained by **one,** (I Cor. 9:24. Phil. 3:14), is now over; the opportunity of obtaining the great and precious promise of the divine nature, (II Pet. 1:4), is at an end. But let no one for a moment think that the mercy of God has come to an end; nay verily, "His mercy endureth for ever." "Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the Lord, and thy God that pleadeth the cause of His people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt **no more** drink it again: (evidently

the Lord is not speaking of the return from the Babylonian captivity) ; but I will put it into the hand of them that afflict thee; Isa. 51:22, 23. So we see that the rich man's fears were well founded and some one else is to go down into this fiery judgment, this "place of torment;" and it is none other than the unfaithful church who has mercilessly afflicted Israel. This church is not the **"one body"** seen in Abraham's bosom, but they are "brethren" just the same, and they belong to "my father's house" although they have been "disobedient children, unthankful, unholy." The rich man intercedes for them, but is told that they must give heed to the word of God. Here the parable closes, at the end of the seven times punishment upon Israel; see Lev. 26:28; and Matt. 3:7, 10. This fire burns against the unbelieving Jews throughout the gospel age, then, when "the fulness of the Gentiles has been brought in," (Rom. 11:25) the blindness will depart from "Jacob's" eyes, and he will perceive the **spiritual** seed in Abraham's bosom ,and will be ready to receive the "water of life"—the gospel, from them.

This parable is a marvelous sketch of the history of the highly favored nation of Israel, and the nations who were yet in darkness, outside of that favor; the historical facts fit the points of the illustration as perfectly as the several parts of an architects plan fit together.

We have now considered all the texts where the word **hades** is used, and we find that in all of them it refers to the grave which covers the dead out of our sight, from which they will be raised when Jesus comes. The New Testament is full of promises of His return, and the resurrection of the dead in Christ. When death (the **enemy**, I Cor. 15:26;) has robbed us of a loved one, we are told to comfort one another with the thought that Jesus is coming again and will surely raise the dead in Christ. I Thess. 4: 16, 18. This death was brought upon us by the disobedience of our first parent; he had lost God and he could give his children no more than he had himself, animal, **(Gr. psuchikos)**, life. We only read of two kinds of life in the Scriptures; one is given by the human parent and is mortal, the other is the gift of God and is eternal: "And **this** life is in His Son. He that hath the Son hath life; and he that

hath not the Son of God hath not life." I John 5:11, 12. Not only does the Word say: "he hath not life," but, "he that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36. It was the preserving, enveloping life of God which Adam lost, leaving him with the blood life only; when that gave out he returned to dust, as God told him he would. "So man lieth down and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldst hide me in the grave. . . .that Thou wouldst appoint me a set time, and remember me." Job. 14:12, 13. Concerning the believer, Jesus has said: "I will raise him up at the last day." John 6:40. No such promise has been given to unbelievers. Of the interval between death and the rising again, the Scriptures speak on this wise. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. "For the living know that they shall die: but the dead know not anything;. . . . Their love, and their hatred, and their envy is now perished; . . . .there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 6, 10.

The question will now arise: "But what about the soul?" **(Gr. psuche).** Let us have a few quotations showing the way **psuche** is used in the Scriptures: "There shall be no loss of any man's life, **(psuche),** among you, but of the ship." "I am left alone, and they seek my life." **(Psuche).** "And the third part of the creatures which were in the sea, and had life **(psuche**—soul) died;" so the creatures in the sea also have souls! It is interesting to note that the Latin translation of **psuche** is **anima,** from which we get the words animal, and animated—lively; The word signifies animal life, and the word "immortal" is **never** linked with it in the Word of God. The fact that the Egyptians, Greeks, etc. believed that part of man is immortal, is no reason we should think so; for Paul says: "God **only** hath immortality." I Tim. 6:16. He also says that we "seek for immortality by patient continuance in well doing." Rom. 2:7. The Scriptures use the word **psuche** to denote the whole man, also the seat of the will, desires; as we say: "With all the heart."

Some think that a mental anguish is to be the punishment, (after death), but the psalmist says: "In death there is **no remembrance** of Thee." (Ps. 6:5), therefore the dead are not mourning for their disobedience to God. Let us now notice the texts where the word "gehenna", also translated "hell", occurs.

Jesus said to the Jews: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" The Greek word here translated "hell" is **gehenna**, which is the Greek way of spelling the Hebrew word **gai hinnom** (valley of Hinnom). "How can ye escape the damnation (**Gr. krisis —judgment**), of the valley of Hinnom?" This word **krisis** occurs forty eight times in the New Testament, and is rendered "judgment" forty one times, "condemnation" twice, "damnation" three times, and "accusation" twice. What was the judgment of the valley of Hinnom? If we turn to the nineteenth chapter of Jeremiah we shall see that grand old prophet going forth into the valley of Hinnom, and there, with gleaming eyes and ringing voice pronouncing a bitter judgment upon Israel. This judgment pronounced upon the Jews **in the valley of Hinnom**, should never have been confounded with "hades" (not seen because **concealed** in the grave). Jesus knew that the fulfillment of this prophecy was coming upon this people, hence His lament: "How can ye escape the judgment of the valley of Hinnom"! Matt. 23:33. He thus located this judgment of **gehenna** as yet future for the Jews; it began at the siege and destruction of Jerusalem A. D. 70, when they literally ate the flesh of their own children in the "siege and straitness wherewith their enemies, and they that sought their lives straitened them." Jer. 19:9. The Lord had warned them to reform, "lest my fury go out like fire and burn that none can quench it." Jer. 21:12. This judgment of **gehenna** has been the cup of His fury which God has said He would take out of the hand of Israel and put into the hand of them that afflicted them—Babylon, the great. Rev. 18:2, 6. Isa. 51:22, 23. This fallen church is to enter this fiery **gehenna** when Israel comes out of it. Let us turn to Isaiah 30; In the first part of this chapter the prophet describes the sins of Israel; then, from verse 13 and on, he tells of their punishment; then he

tells of their restoration to their land, verse 19 and on, and of the blessings in store for them. In verse 26 he says: "The light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." This surely was not the case at the return from the Babylonian captivity. What day is the Lord speaking of? The prophet Hosea tells us: "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the **third** day He will raise us up, and we shall live in His sight." Hosea 6:1, 2. We read that Israel was smitten many years in the last part of the Jewish dispensation; (day); they had no king, and were a tributary nation. Then they have been smitten all through the Gospel day, and now, as the Gospel age ends, Israel is to be prepared to live again in the sight of the Lord; (be raised up from the unseen condition). This is the day Isaiah is speaking of; he says they shall have songs and gladness of heart, but he also speaks of the Lord's anger being poured out at this time, with the flame of a devouring fire; verse 27 and on.

In the last verse Isaiah says: "For Tophet is ordained of old;" (margin, from yesterday); When was Tophet ordained? In the Jewish dispensation, or day—yesterday—when the fiery judgment was pronounced in the valley of Hinnom: "I will make this city as Tophet." Jer. 19:12. Tophet was the altar where their children were burned in sacrifice to Molech; (the word Tophet means altar); as Tophet had flamed with the fires of these horrible sacrifices, so should Jerusalem burn with the fire of God's wrath. But now, Isaiah says, Israel is to be delivered from this fire, and another class is to enter it: "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." We have seen that this fiery judgment was the cup which was to be taken out of Israel's hand, and put into the hand of them that had afflicted them. Who has afflicted the Jews during this Gospel day? The fallen church, forgetting the prayer of Jesus, "Father, forgive them," has pitilessly

afflicted the Jews. We have shown clearly that this church, after it began to be upheld by Rome, the church and state were united, became great Babylon. Is she to receive this cup? "In the cup **which she hath filled,** fill to her double." "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." Rev. 18:6; and 16:19. Thus we see who is to enter this fiery Tophet. Jesus said that the bad in the Gospel net, (not in the world), should be cast into a furnace of fire at the end of the world; **(Gr. age).** Matt. 13:47-50.

This is just the time that the cup is taken out of Israel's hand. This bitter cup of wrath is the fiery judgment of the valley of Hinnom, **(Heb. gai hinnom),** it is the "judgment of **gehenna,"** translated in the Authorized Version: "the damnation of hell." The solemn warnings of a coming **gehenna** judgment are contained in the following passages: Matt. 5:22; in verse 29 Jesus says: "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable that one of thy members should perish, and not that thy whole body should be cast into hell." **(gehenna).** See also the next verse. (Paul tells us in I Cor. 12:14-18; what body this is). Jesus here commands the cutting off of the willfully disobedient from the communion of the church—the body. If this command is not obeyed, there must be some reason; either the person is rich, and therefore influential, or the church has become so cold that she is utterly indifferent to the commands of Jesus, the Head of the body. Such a church, ("the whole body"), will be cast into hell, **(gehenna),** at the end of the age, when Jesus comes. We have in Matt. 18:8, 9; a repetition of the text just considered; in this text the fire is said to be age-lasting. Mark also repeats the passage, calling it the fire unquenchable. Mark 9:43-48; R. V. he also adds these words: "Where the worm dieth not." We can get an understanding of this clause by considering the punishment of Israel. Although Israel has been spiritually dead and cast out of God's sight, and has also lost all national life, yet the worm, ("thou worm Jacob" Isa. 41:14), still exists, although the fire of wrath was not quenched. This gives us an illustration how the fallen church will endure the age-lasting punishment. Job said:

"man is a worm, and the son of man is a worm." Job 25:6.

In Matt. 10:28; repeated in Luke 12:5; Jesus warns of the coming **gehenna** fire. In Matt. 23:15, 33: Jesus is speaking to the **Jews** of the coming of the **gehenna** judgment upon them. The apostle Peter speaks of hell, but the Greek word here is **tartarus**; II Peter 2:4; this we have fully considered in chapter IV. James is the only apostle who speaks of **gehenna**; James 3:6; the thought here is that it is set on fire, (burned), by **gehenna.** (the coming **gehenna** judgment). The rest of the apostles all speak of the coming wrath as the day of judgment. It is only too evident that this word, **(gehenna)**, should never have been translated "hell" (unseen, covered). If it was too long to render it: "the judgment of the valley of Hinnom" every time, it could well have been shortened to "the judgment," which, it seems, the apostles have done. It most certainly means God's fiery judgment against sin; "of the Jew first, and also of the Gentile." Rom. 2:9. The Scriptures show that the disobedient, (in the church), will enter this punishment at the same time the righteous enter life; Mark 9:43; when Jesus comes in His glory; Matt. 25:31, 46. Isaiah tells us that when this fiery Tophet begins to burn upon the nations, **(Heb. goi—Gentiles)**, Israel will be singing for joy at deliverance. Isa. 30:27-30. This judgment is to come at the end of the age: Matt. 13:49, 50; it is the end of "this present evil world;" the world that we have been considering in the last four chapters. The world now to be ushered in by the second coming of Christ, is called in the Bible "the world, **(Gr. age)**, to come;" it is also, as were the two previous worlds, divided into **two** dispensations; these are called "times of restitution." In the first one of these "times," the overcomers of the church, the wise virgins, will be restored to life and dominion, and will prepare Israel for the position which all the prophets have said she should, (later), occupy. During this preparation day, the fallen church will receive her age-lasting punishment, for this is "the day of judgment" to the church.

CHAPTER XI.

THE WORLD TO COME.

The glorious event heralded by prophets and apostles, longed for by the true church, but feared by the disobedient, is now about to dawn upon the world, and we are to enter "the times of restitution." The Heavens must receive Jesus until the times of restitution spoken of by all the holy prophets. Acts. 3:21. What is to be restored? Life was lost in Adam; we are to enter life again, be clothed with it. Dominion was lost; it is to be given again to the saints of the Most High. The image of God was lost; we shall bear the image of the Heavenly once more. These are perquisites of the sonship that we are to receive. **(Gr. get back again).** Gal. 4:5. Centuries have rolled away since man went down into weakness, and now the redeemed are to luxuriate again in the presence of their God. "Unto them that **look for Him** shall He appear the second time without sin, unto salvation." And at that day, (not before), the Lord, the righteous Judge, will give a crown to all them that love His appearing. II Tim. 4:8.

But to some He will be revealed in a very different manner: "When the Lord Jesus shall be revealed from Heaven with His mighty angels, in **flaming fire,** (the furnace of fire), taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting, (age-lasting), destruction from the presence of the Lord, and from the glory of His power." II Thess. 1:7-9. These are not clothed upon with the presence of the Lord, the glory of His power; they walk naked in that day. Rev. 16:15. This flaming judgment is the only revelation of Christ which those who have not obeyed His word will get, until, by the judgment, they have learned righteousness. In just this manner God "burned against Jacob, (Israel), like a flaming fire." It has been the commonly accepted theory that the world in general

comes into punishment at this time; but Jesus said it was the "bad" in the **gospel net** who were to be cast into the furnace of fire at the end of the age. "The kingdom of Heaven is like unto a net, that was cast into the sea, (the sea of humanity; the sea God was talking to Job about), and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: (age): the angels shall come forth, and sever the wicked, (in the **net**—the kingdom of Heaven), from among the just, and cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13: 47-50. This parable of Jesus shows us plainly that the furnace of fire that is to burn at the end of the Gospel dispensation, is a judgment upon the "bad", (the unfaithful), in the **church**, "the kingdom of Heaven." Who is going to inflict this fire? "And the ten horns (kings, governments), which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. 17:16. If her flesh is to be eaten, leaving the bones, she is to come down into the carcase condition, (see Isa. 14:19), as did the Jews.

This great Babylon is now to drink the same cup that she put to the lips of Israel; (banishment, confiscation of property, etc.); "I will put it into the hand of them that afflict thee; which have said to thy soul: Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over." Isa. 51:22, 23. When this cup is taken away from Israel, and they are restored to their land and to the joyful worship of God, the prophet tells us that there is to be a **bridle** in the jaws of the people causing them to err. Isa. 30:21, 28, 29. This is nothing less than the reins of a government that does not acknowledge God. This is not to be in Jerusalem, the throne of the **Lord** is to be there; This is to be in the nations of the world outside of Palestine. "For, behold , the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon **thee**, and His glory shall be seen upon thee." Isa. 60:1, 2. Here are plain declarations that while the glory of the Lord is manifest

in Israel, the terrible darkness of a government that rejects God, will overspread the earth, causing the people to err; that is, making laws to turn them away from God.

We will turn again to II Thes. 2:3. Paul says here that the day of Christ should not come except there come a falling away first, and that man of sin be revealed, the son of perdition; this is what is hindering or holding back, the day of Christ—this falling away must come first. He says in verse 6: "And now ye know what withholdeth;" (margin, holdeth—that is, hindereth): they know because he has just told them that the day of Christ cannot come till this falling away has happened. In verse 7 he says it is already working, only he who now hinders will keep on hindering until he be taken out of the way. "Then, (when the man of sin is taken out of the way), **then** shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth." Notice that the "Wicked" (Gr. **anomos**—"the lawless one") comes **after** the "man of sin." But he is not going to be consumed until he has done his work. What is his work? He is the one who is to put the "bridle" in the jaws of the people to turn them away from God; he is the one (ten kings united forming **one** government, ten horns upon one beast) who is to inflict the fire of judgment upon the unfaithful church. The man of sin who has stood in the temple, (the church), so long, this proud Babylon, must be thrown down like a great millstone; this overthrow is to be wrought by the horns, (kings), upon the beast. In order to do this, the God-fearing government now existing must be supplanted by one which does not pretend to own God or His laws, a lawless one—that Wicked. As the kingdom of Israel is often called "Jacob" in the Scriptures, and the fallen church—Great Babylon, is spoken of as one "man of sin", even so this evil government is spoken of as the wicked "one".

The judgment pronounced upon the fallen church will never be executed while it is under a government that protects it; it will be the cruel bridle of a government that is **opposed** to Christianity that will make it desolate. This cup of wrath was to be given her when it was taken away from Israel's lips, when Israel is restored to their land and to God's loving favor.

All signs point to an early fullfillment of the promises to Israel. Are there any signs of a government that is unfavorable to the present religious system? those who say: "Christianity has not done what it professed to do for mankind, now **we** will take the reins." Yes, a cloud the size of a man's hand is already in the horizon, and it is to grow until it darkens the earth. We have no difficulty in discerning a class who are seeking the rulership of the world; they have already obtained it in some countries, and the oppression of the church has already begun in those lands. The popular name, ("the Reds"), bestowed upon this new aspirant to the reins of power, is most significant inasmuch as a people bearing this very name are pointed out in the sacred Word of God, as the border of wickedness—that Wicked! As surely as Israel is pointed out in the Word, as the people who shall have the earthly dominion, just so surely is Edom, (Red), pointed out as a people who have turned away from God and His promises, yet desire to have the nations bow down to them. [The Scriptures on this subject are presented in chapters 5 and 16.] They want the corn and the wine, the fatness of the earth; "The rich have had it long enough" is the cry! "It belongs to **us**, it is our right." How strange that the degenerate, apostate seed of Abraham should be the leaders, the "moving spirits" in this desire to rule without God; they have cast away their birthright; their God, His laws, and their land, are forgotten. Surely the name by which Jesus called the disobedient Jews of His day, is applicable to these: "Ye serpents, ye generation of vipers." As many out of all nations and classes have been joined to the true seed, even so, many out of all nations are joined to Edom, "the people of my curse." Mal. 1:4. Isa. 34:5. This is the last great dragon, or rather, the last embodiment of the same old dragon, which is to bear rule in the earth, and under his rule the nations will "forget God." Ps. 9:17.

Opposed to Christianity as this Socialistic, Cummunistic, body is, something must be supplied to take the place of the church. When Jeroboam took the ten tribes away from Rehoboam, Solomon's son, he knew that the worship of God would draw the people back to Judah, hence he made some

gods to take the place of the God from whom they had been separated. Even so, this red ruler will see the need of a church, and Paul tells us that the lawless one is to be accompanied by a false, lying, wonder working system that is to deceive those who have not loved the truth—the Word of God. II Thess. 2:9. Jesus also spoke of the rise of false Christs and false prophets, who should show great signs and wonders. Matt. 24:24. As the Scriptures show us beyond a doubt that this strong delusion is to exist, it is evident that it will be tolerated, if not upheld, by the God-rejecting government that, as a dark cloud, is to overspread the earth. This cloud, we can see, is already arising; its companion, a false miracle working religion (?) is also arising: and we now have a large anti-christian sect, a so called "church" ready for service in unison with an anti-christian government. Costly buildings, imitation preachers, testimony meetings, testifying to what? to salvation through the blood of the Lamb? Nay, testifying to the power of the **mind** to heal and work miracles, that mind which is enmity to God!

And it does work miracles, there is no denying that; but oh! let us not bow down to that adversary of God, that Satan! Jesus has warned us of these false prophets, working miracles, which should make their appearance in the last days of the Gospel age; deceiving, if it were possible, even the elect. As the fallen church did not become "the man of sin" until it was united to and ruled over the beastly powers of this world, even so, may not the anti-christ, "the wicked one," be formed by a union of a God-rejecting government, with an equally God-rejecting, miracle working, false church? We know that the religious system which, upheld by the authority of government, made war upon the saints, headed up into one supreme head. It is not impossible that the wicked one, the coming system, may also be headed by one having the qualities of leadership; perhaps one who is also a strong exponent of the miracle working mental powers.

Be that as it may, the Word clearly shows that coming governments are to hate the fallen church, and burn her with fire; it also shows that a miracle working false church is to exist, when the unfaithful church of Jesus Christ goes

down in judgment. Alas! many are leaving the worship of God for the counterfeit; exalting the mind, the enemy of God, into the very place of God; this is nothing less than falling down and worshiping Satan. This counterfeit will be countenanced by the lawless government whose hatred of the church will become more pronounced as they get the reins of power; (the "bridle"); it will be a fitting consort to the God-rejecting red system, a civil and ecclesiastical lawless **one.** The civil part of this coming regime says: "Christianity is a bluff;" the ecclesiastical part boldly sing: "Each soul is its own redeemer". The sign of the end of the age is here, many false Christs, a counterfeit of the sonship.

As the head of the red dragon is the carnal mind ruling without God in the nations of the world, even so his ministers, his body, is any class posing as ministers of righteousness, angels of light, yet "doing the will of the flesh and of the mind". The church-hating government which is to put down the present religious system, (Rev. 17:16, 17), worships no God but self; the pseudo religious system he will favor will naturally be one that worships the same god he does—self.

"Leave God, forsake Jesus" will be the command; this is "the bridle in the jaws of the people causing them to err". Isa. 30:28. Does the fallen church realize that this enemy is coming on apace? She does indeed, and is exhorting her followers to be true, come what will. This is the great tribulation, the age-lasting punishment, the flaming fire which is due when Jesus comes in His glory. This is the agent that will be used to punish the unfaithful church, while the bright shining that proclaims the presence of the King, is shining forth in Palestine to the joy of Israel. With what terrible majesty events are sweeping on; Palestine, as a "goodly heritage of the host of nations" has been given to the Jews; meanwhile the red hand of the God-rejecting "lawless one" is reaching out to seize one government after another, and the darkness is creeping over the earth. This is the hand that will push Babylon, (the fallen church), down from the pedestal where she has sat as a queen, thinking she should see no sorrow.

This is the hand that will put the cup of wrath to her lips,

the same cup that she once filled for others; for "God hath put in their hearts to fulfill His will." When? When the cup of fury is taken away from Jerusalem's lips, and she arises from the dust. Isa. 51:17, 23. 30:26, 27. Jer. 50:4, 13. That time is at hand, and the bitter cup is filled and ready for the shrinking lips of a fallen church.

If this punishment is to be age-lasting, it cannot well be a seven year period. Prophetic students will do well to prayerfully consider the Word and see if the Prince who was to confirm the covenant with many, was not the Messiah. See if Messiah the Prince did not confirm the covenant with many of His people of Israel for a period of seven years at the end of the Jewish age, before the gospel was sent to the Gentiles, and thus the seventy weeks determined upon "thy people and upon thy holy city. . . .to make reconcilliation for iniquity, and to bring in everlasting righteousness, . . .and to anoint the Most Holy," are all fulfilled. The day, (age), of Jacob's trouble is about over, thank God! They have suffered enough, and the time is now at hand for them to have gladness of heart under their spirit filled teachers. Isa. 30:20, 29. Who are these teachers? The answer to this question brings us to a consideration of the other great event of this time of restitution, the exaltation of the faithful. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This is the restoration of the dominion to the sons of God; the third upward step, the third Heaven.

CHAPTER XII.

THE MANIFESTATION OF THE SONS OF GOD.

What joy to write of these blessed overcomers, who are now to enter life; having suffered with Christ, they shall reign with Him—have dominion. These have waited for their Lord to return and give them a seat with Him on His throne. We have tried to show that the kingly power they will then share with Jesus, is the restitution to the position of sonship; that Jesus manifested the glory of this position when He was here on earth: "This beginning of miracles did Jesus and manifested forth His glory."

This glory, once possessed in paradise, had been lost; and mankind has had no hope of a restoration to that glorious position until Isaiah breathed out the secret: "Unto us a **Son** is given, and the government, (princely power), shall be upon His shoulder." This princely power Jesus had, He was a king among men; it was this mighty life He laid down to bring many sons unto glory. This is the glory which is to be revealed in us, and the groaning creation is waiting for the manifestation of the sons of God, because their glory will be manifested, as was the glory of Jesus, in healing and blessing. If this be the case, the question will be asked: "Are we not going to be caught up to Heaven when Jesus comes?" Let us turn to I Thess. 4:17; for our answer; we will give a word for word translation of the original Greek text: "And the dead ones in Christ will be raised first; afterwards we, the living ones: those being left over, at the same time with them, shall be caught away in clouds, for a meeting of the Lord, into air"—**Emphatic Diaglott.** The Greek word **harpazo,** translated caught up in this text, (A. V.), occurs also in Matt. 13:19; also Acts 8:39; and is rendered caught away in those instances. The lexicon defines it thus: To grasp hastily, to snatch up, to carry off. The Bible certainly teaches a literal, personal, second coming of Jesus; (Acts 1:11); if this be so, He is going to come to

some locality; wherever this is, His people, (the overcomers), are going to be taken; caught up and away to meet Him in the air and come down with Him. "The Lord my God shall come, and all the saints with thee". Has any hint been given us as to where this descent will occur? Let us examine the Word very closely on this point. When Jesus had been telling His disciples about the day when the Son of man should be revealed, He said: "I tell you, in that night there shall be two men in one bed the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left". Of course His disciples asked Him the same question we are asking now:"Where, Lord?" And He said unto them: "Wheresoever the body is, thither will the eagles be gathered together." Luke 17: last four verses. The Greek word **soma,** translated "body" here, was used in the time of Christ when speaking of either a dead or a living body. Which did Jesus mean? Matthew tells us when he records the same discourse of Jesus, (Matt. 24:28), for he uses the word **ptoma,** which means a dead body, a fallen thing—a carcase. When, therefore, the apostles asked Jesus: "Where, Lord?" His answer indicates a gathering of eagles around a carcase. It is of the greatest interest to us to know what carcase Jesus had reference to; Who had died, and because of this death, had fallen? The answer comes solemnly: "Son of man, these bones are the whole house of Israel." **This** is the carcase that has lain a mute witness to the truth of God's prophetic Word. We are led to ask the question, as did the Lord of Ezekiel: "Can these bones live?" As Ezekiel was helpless to answer, the Lord answered: "I will lay sinews upon you, and bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live."

Ezekiel stood there twenty five centuries ago, and watched in vision, the restoration of the house of Israel; but we of the last thirty years, have had the grand opportunity of standing by and seeing the reality! We have seen the resurrection of a nation; and it has occurred in just the order described by Ezekiel. Let us turn to his program and compare it with the actual facts that have occurred in our

day. First, Ezekiel is shown the whole house of Israel, as the carcase of a man so long dead that the bones only are left, and these very dry. Eze. 37:11. Then, as he prophesied, there was a noise; **(Heb. voice)**; verse 7; then a shaking, (movement,) took place; then a gathering together into bodies. Next, (ver. 8), sinews came upon them; then the flesh was restored, then the skin, and lastly, (verse 9), from the four winds came the breath of life, and lo, a nation lived again!

Now, What are the facts as we have seen them? First we heard a voice, the voice of Zionism; this was A. D. 1897, exactly twelve hundred and sixty years after the capture of Jerusalem by Mahomet. Then began the Zionist **movement**; (the shaking); and they rapidly gathered into Zionist **bodies**; then they began to gather, "not the sinews of war," but the sinews of a nation struggling for rehabilitation —money. It requires money to build the seats of justice, learning, and all the paraphernalia of government. (the "flesh"). This last could not be done till their land was restored to them; and so, right in order, it has been given them, and the "flesh" of this governmental body has already begun to appear, vast sums having been provided for its completion. We have come thus far in the restoration; as the skin is a protection to the human body, so is a good government, a just law, a protection to a body of people, a nation; this they have, although self-government has not yet been given them. The next in order is the breath of life which God commanded the four winds to give them. What are these four winds? We will turn to Dan. 7:2. "Behold, the four winds of Heaven strove upon the great sea". We know that this is war, for the Word tells us that the four winds are four nations: "And upon Elam will I bring the four winds;. . . . and I will cause Elam to be dismayed before their enemies". Jer. 49:36, 37. It took only one nation, (Rome), to deprive Israel of the breath of life; (national existence); but God here commands **four** of them to restore it. These four nations, "the big four", voted to restore the national existence of the Jews, not knowing they were moving in obedience to the Divine command. And now the restoration to **spiritual** life is due, for God has

promised that also; this cannot be brought about by the governments of this world, hence Israel is yet a carcase—a fallen thing—in the sight of God. "Now, if the fall of them be the riches of the world,. . . . what shall the receiving of them be, but life from the dead"? Rom. 11:12, 15. This restoration must be brought about by spiritual forces. Now Jesus says the eagles are to gather around this carcase; Who are these eagles, and what are they gathered for? As the Scriptures furnish us with the understanding of what the carcase is, we turn to them for an explanation of the eagles. We find there that nations are likened to eagles, as, like birds of prey, they pounce upon weaker nations; but we must remember that the nation we are considering is a carcase, and, as eagles do not eat dead things, Jesus cannot be speaking of birds of prey; He is speaking of another class. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint." Isa. 40:31. The same prophet speaks of this gathering in another place, (chapter 60: 1, 8); and he says it is to be at the time when the glory of the Lord should be seen upon Israel. He says: "Who are these that fly as a cloud, and as the doves to their windows"? Paul answers this question: "Then we which are alive and remain shall be caught up together with them in clouds; (the definite article is not found before the word "clouds" in the original), to meet the Lord in the air". I Thess. 4:17. Will not each one thus caught away be enveloped in a cloud as Jesus was? "He was taken up and a cloud received Him out of their sight." These eagles "fly as a cloud", and they are not gathered to devour, but to defend Jerusalem. "So shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it." Isa. 31:4, 5. The same prophet tells us that the Zion upon whom the Lord is going to arise and shine, is the same Zion that was forsaken and hated. It is thought by some that these are promises to the spiritual Zion; but God never forsook the spiritual Zion—the church of Christ, and these promises are to the

one that was forsaken; the one that languished as one dead, the great carcase that Ezekiel saw resurrected.

Now Jesus says that we are to be taken where the carcase is; and Paul says we are to be caught away to meet the Lord; so Jesus is also to be where this resurrected nation is; this is the trysting place! What is the object of this? Just this: the Lord God is now going to give Him the throne of David, according to the promise; for Jesus is the Prince of the house of David.

Where is this nation to be? "And I will bring again the captivity of my people of Israel; and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall **no more** be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:14, 15. This cannot be the return from the Babylonian captivity, for they were again cast out after that return; but now they are no more to be pulled up out of their land. But God has promised Israel something more than a national "healing", He has also promised a spiritual healing: "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto Thee; for Thou art the Lord our God". Who is going to lead them to God? "And I will give you **pastors** which shall feed you with knowledge and understanding". What will be the result of this teaching? "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more: The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more". Jer. 3:15, 16, 21, 22.

God has also said: "And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." Jer. 23:4. Under these faithful shepherds the Lord will "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced". Zech. 12:10.

Isaiah says: "The Lord will be very gracious unto

thee at the voice of thy cry; when He shall hear it, He will answer thee; . . . .thine eyes shall see thy **teachers**: and thine ears shall hear a word behind thee, saying: This is the way, walk ye in it". Isa. 30:19-21. The prophet Daniel gives us a hint as to the identity of these teachers: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And they that be wise **(margin, teachers)**, shall **shine** as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:1, 3. Here we see that the teachers Israel is to have, are to shine forth in glory. We notice that this shining forth is to take place at the time Daniel's people are delivered, when their great Prince stands up. Is not this the Prince of the house of David? He has come to bind up the hurt of His people, and heal the stroke of their wound. Isa. 30:26. The prophet Hosea tells us that this is to be done in the third day. "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the **third** day He will raise us up, and we shall live in His sight." Hos. 6:1, 2. The smiting of Israel, (the fiery judgment), began at the first coming of Jesus. Luke 12:49; Matt. 3:10; and has continued throughout the Gospel day. Their binding up will begin when Jesus comes the second time, and the day of preparation begins—the day of the **sealing** of the twelve tribes of Israel (Rev. 7), and the fiery judgment of the "bad" in the gospel net; Matt. 13:49, 50. After Israel is thus "prepared" to receive the "first dominion", (Micah 4:8), they will enter life—"live in His sight" and be ready to "execute the judgments written" (Ps. 149:9; Jer. 51:20), in the great third day of the fiery "white throne judgment" upon the nations who have forgotten God. The prophet Isaiah, when speaking of the deliverance of Israel, said: "And I will restore thy judges as at the first, and thy counselors as at the beginning". Isa. 1:26. Jesus has told us who these judges and counselors are: "In the regen-

eration, when the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel". Matt. 19:28. These are the counselors God has promised to Israel; these are the pastors after God's own heart, the shepherds, the shining teachers who will say: "This is the way, walk ye in it." We now see the reason for gathering the saints "where the carcase is," they are here clothed with ruling power, to bless and judge Israel.

This is a throne of spiritual power and dominion; for Paul says the kingdom of God consists in **power**; I Cor. 4:20; and Jesus said the kingdom of God had come nigh when He manifested His power. Matt. 12:28.

This is "the power of the world, (age), to come", of which we have had but a foretaste in this Gospel age. Heb. 6:5. This is the highest **earthly** condition to which the people of God can attain; it is the restitution to the glory in which mankind was created, terrestrial glory. This is the visible phase of the kingdom of Jesus, a glory which the people who are to be ministered to, can bear. God seems to have ordained that the great kingdom which is to be given to "the Prince of the house of David", should be typified by the kingdoms of this world; they all have a king, an upper house, (as the house of lords, in England), and a lower house, (as the house of commons). Now the Scriptures tell us that without holiness no man shall see the Lord, the King; therefore Israel cannot see Jesus when He comes. Neither can they see the members of His body who arise from their graves, for the Word tells us that they also are raised spiritual bodies, raised to a glory that "flesh and blood cannot inherit." I Cor. 15:44, 50. This is the glory that Jesus entered when He rose from the dead. Luke 24:26. This is the celestial glory, the "upper house" of this glorious kingdom, and they that, like Jesus, arise to it, are "born of the Spirit" and are unseen, like the wind. John 3:8. But Israel needs some pastors whom they can **see**, therefore "we that are alive and remain" are translated into the terrestrial glory that Jesus had after His baptism when the voice from Heaven had proclaimed His Sonship; John 2:11; this glory is to be revealed in the living saints; this is the adoption,

(placing as sons), for which we wait. Rom. 8:18, 23. These are, for a while, in the terrestrial glory; this is the "lower house"; a part, and a very necessary part, of the kingdom of Jesus; and for this manifestation of the sons of God, creation is groaning. These are the shining teachers that are promised to Israel.

This is the third glory which God bestows upon His people; we read of the first glory in II Cor. 3:7; the glory of the Law ministrations; we see that it was a glory which was to be superseded by the glory of the Gospel dispensation, the second glory. ver. 11. In Rom. 8:18, also many other texts, we are told of the glory which is to be revealed in us, the third glory. Paul tells us that this glory, for which we wait and yearn, is the adoption, (placing as sons), ver. 23. We know that the first glory was given to God's people who were in the flesh; and also the second glory; the third, the restoration to the position of sonship in which man was created, (Luke 3:38), is also to His people in the flesh. Each of these glories is an uplift towards God. When God called out Abraham and gave his seed His righteous law. He told them He would place them on high, above the nations which were round about them; this was the first uplift. The glory of the Gospel, the second glory, raised the people of God far above those under the Law; here we may partake of Christ, the tree of life; "He that eateth me, even he shall live by me." We are thus restored to the sustained life in paradise, into "Heavenly places in Christ;" this is the second uplift. The coming of the third glory restores the position of sonship, and with it the dominion: "Let them have the dominion;" this is the third uplift. Into this paradise Paul was caught up in vision, and he called it the **third Heaven!** II Cor. 12:2, 4. Jesus, the second Adam, was in this dominion when He was here on earth, and He said He was in Heaven; (John 3:13); and so He was, He was in the third Heaven, the paradise which Paul caught a glimpse of in vision. Jesus was made, (begotten), under the Law, in the first glory; when He was twelve years old, He began to get the call to go about His Fathers business; He was full of the Spirit, but did no miracles, for He had not yet been clothed with the princely power: He was in the second glory.

When He received the official "placing", "(This is my beloved Son)," and was manifested as the Son of God, He entered the third glory, the third Heaven. But when He rose from the dead, He "ascended up far above **all** heavens;" (Eph. 4:10); and entered the celestial glory. Thus the Head of the church went from glory to glory.

The Scriptures which have been quoted in these pages, show clearly that Jesus is to restore the glorious third Heaven estate to His people, (Acts 3:21), when He comes to establish His kingdom. These are the "good and faithful" servants who will have authority, one over ten cities, another over five. Luke 19:17, 19. The manifestation of the sons of God, for which creation has been groaning, is thus commenced. and it is to **"the Jew first."** Rom. 2:9, 10. As the Jews have been first to endure the tribulation and anguish of judgment, so shall they be first to enjoy the benefits from the "manifestation of the sons of God." The "bright shining" from the many sons brought to glory, will thus commence in the East; for it will first shine out upon Jerusalem, and, in process of time, it will be seen even to the West. Matt. 24:27.

"Thy watchmen, (the pastors God has given them), shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8. This has a fulfillment in the Gospel age, but the watchmen have been very far from seeing eye to eye; even the apostles differed, Paul seeing clearly the blessedness of faith, James laying more stress on works. But when the Lord brings again Zion, and the watchmen get the dominion, they will see eye to eye, and not till then.

Now, if we turn to Rev. 14:2; we shall read about a voice from Heaven; **one** voice; "And they sung as it were a new song; . . .and no man could learn that song but the hundred and forty and four thousand." This is Israel, twelve thousand of each tribe, learning the song. Who is singing so perfectly "together" that it is one voice? "Thy watchmen"! Are they in Heaven? Yes, the same Heaven Jesus was in before He was crucified; John 3:13. The same third Heaven which Paul got a taste of, when he heard the unspeakable words not lawful, (the Greek word here signifies, not

allowed), to be uttered. It was not time then; Paul was getting a glimpse of the glories of the age to come, the third glory which was due when the Lord should bring again Zion. With the voice **together** these teachers, shining forth in glory, poured forth a volume of song "as the voice of many waters, and as the voice of a great thunder"; (the seven thunders which John, as well as Paul, was not allowed to write?) And Israel, listening, learned that song.

"These were redeemed from among men"; ver. 4; (they were gathered out from the nations where they had been scattered in a dark day of judgment): "being the **first fruits** unto God and to the Lamb." Yes, Israel is the first fruits of the blessed union of Christ and His church. In this same chapter, (ver. 9), John tells of the warning by the angel against obeying the beast, whose cruel rule is spoken of in the preceding chapter; and Isaiah tells us that when Israel is learning the blessed song, there shall be a "bridle in the jaws of the people, causing them to err". This is the rule of the beast, the anti-christian government which performs God's will against Babylon. How truly the prophet saw that "darkness should cover the earth, and gross darkness the people," while the glory of the Lord should be seen upon Zion. This glory is the manifestation of the sons of God; the teachers who, like Elijah, restored Israel to the worship of God. This is an Elijah **class** that are sent to Israel before the great and dreadful day that shall "burn as an oven," (Mal. 4:1, 5), to prepare them for the work which God, by all His prophets, has said that they, (Israel), should do; that is, subdue the nations unto God. Before Israel can be used to tread down (ver. 3), the governments of earth, (which have become the government of the beast—the anti-christ), they, (Israel), must be healed themselves; ver. 2; hence this Elijah class is sent to them, (ver. 5); to get them ready for their future work as the rod of God. As Elijah walked with Elisha for a season, so will this Elijah class be with Israel; and as the mantle of Elijah fell for Elisha, so will the honorable, glorious garment of sonship power fall upon Israel; "To Israel pertains the sonship." As the close of this preparation day draws near, during which the sons of God have served as teachers and

judges of Israel, Jerusalem will have been made ready to put on her beautiful garments and begin to smite the waters; (the people); then the wrath of God will be poured out on the vine of the earth. Rev. 14:19. As Elisha was anointed for a work of power, so will Israel be anointed to reign in terrestrial glory.

The Scriptures on this subject will be given in chapter XV. The prophet John was sent to Israel in the spirit and power of Elijah, and did a preparatory work for the founding of **spiritual** Israel; but the work of this Elijah class will be for literal Israel, the restored carcase. No doubt the very same Elijah who was caught up to Heaven in a chariot of fire, will be one of the saints who will thus gladly enter in to the joyous work of their Lord, as spiritual judges and counselors of the restored Palestine. Israel will be under these judges just as they were under judges when they first entered Canaan; (Isa. 1:26); they had no king but God: after this period of time is ended the **kingdom** will be restored to Israel; the princely power will be given them. Unto the daughter of Zion shall come the first dominion. Micah 4:8.

How evident that they are not ready for this at the time of restoration to their land; they need the work of the teachers who are to shine forth in power when Daniel's people are delivered. This is not a dominion of superior intellectuality, nor force of arms, but of Jehovah ruling in His people; the kingdom of God. We have seen that the glory which is to be revealed in the sons of God, is the third glory which is to be given to the people of God; the third uplift; the third Heaven; the ruling position in paradise.

If we turn to Gal. 3:24; we shall find that God's people under the law, in the first glory, were in the condition of childhood. Paul says here that the law was a schoolmaster, **(Gr. paidagogos—child leader), to** bring us to Christ. As a child is led along to school, so the law is said to lead along the chosen people of Christ. But when the second uplift was given, and God's people entered the second glory, (the Gospel), Paul refers to the church as a chaste virgin, betrothed to Christ. II Cor. 11:2. The "child" is grown up now, ready for a still greater experience; and so we have

the parable of the coming of the Bridegroom, and the **third** condition is seen to be that of a bride. This illustrates the oneness with God, the Word. They are united to, and in the position of submission to Him, typified by a bride; at the same time, because of this union,, they are in a position of ruling power, headship. This is typified by manhood, and so they are called the sons of God; it is a dual position, exactly as occupied by Christ when He was on earth; He was **under** God, but **over** Israel: (those who accepted Him, the church). "And they that were ready went in with Him to the marriage." A remarkable statement was put into the mouth of a heathen king, many centuries ago: Abimelech, king of Gera, told Sarah that Abraham was to her a covering of the eyes. Now this is just what the Heavenly Bridegroom, the Word of God, is to His people; and just what the Word of God was to Adam and Eve. It was life that covered—entirely surrounded—them, thus preserving them as long as they abode in the Word.

"In the beginning was the Word, and the Word was with God, and the Word was God." "In Him was **life.**" When our first parents left the Word, (commandment), of God, their eyes were **opened,** (they had lost the **covering** of their eyes, left the Heavenly Bridegroom), and they knew that they were naked; thus life departed from them and their posterity. But, joyful to relate, the Bridegroom is coming back, and we are to enter life again, be swallowed up of, (surrounded, covered by), life. II Cor. 5:4. The covering with which a bride is enveloped is a sign that she is under her husband's authority; (I Cor. 11:10; **margin);** it is, therefore, a sign that she **has** a husband. When the covering of life, the bridal canopy, is given to the church, it will be a sign that those who have it are married to Christ; and also a sign that Christ, the Bridegroom, has come. The glory we have been considering, is a restitution to the condition in which man was created, and God pronounced it "good;" it is interesting to note that the Hebrew word for bride is **kallah,** (the perfect one—:Young).

Now we know that the people of God did not remain in the estate of childhood; they are not to remain in the virgin estate; are they to remain in the bride condition? We have

always thought this last was the perfect estate, and so it is —perfect humanity! But we must not forget that God has given "exceeding great and precious promises, that by these ye might be partakers of the **Divine** nature." II Pet. 1:4; this is the celestial glory, far beyond the highest earthly, (terrestrial), glory. Why are we promised a share in the Divine nature? Because we are the body of Christ, the Firstborn; this is, in fact, a company of firstborn ones. Heb. 12:23. James 1:18. Now the Word shows us that God claimed **every one of these as His own.** Ex. 13:2.

We find that there were three classes of firstborn ones in Israel.

The firstborn of their sons;
The firstborn of unclean beasts;
The firstborn of clean beasts.

We will consider, for a moment, the firstborn of Israel. We find that God took the Levites instead of the firstborn— they represented them, and were presented as the firstborn to Aaron, the high priest, for service. Num. 8:16, 19. When Jesus, our great High Priest, "entered into Heaven itself, there to appear in the presence of God for us," (Heb. 9:24); He needed some to minister to the "heirs of salvation" during the Gospel age; and so a company of saints arose from the dead, coming out of their graves after His resurrection. Matt. 27:52, 53. Not all of Israel arose at this time, for Peter said: "David is not ascended into the Heavens." Acts 2:29, 34. This was a company which was resurrected **before** the rest of Israel, they were the firstborn, and they were presented to Jesus as ministers—Levites. These were the resurrected prophets, for the angel, (messenger), who was sent to John on the isle of Patmos, declared that he was one of them. Rev. 22:9. These, doubtless, are "the spirits of just men made perfect," spoken of in Heb. 12:23.

The firstborn of unclean beasts also belonged to the Lord, but they were not to be presented at the temple, as they were not clean; they were to be redeemed with money, and the money was to be presented to Aaron.

We will now consider the firstborn of clean beasts; these were holy, and we find that they were to be sacrifices to God;

they **must** die and be presented to Aaron. Num. 18:17, 18. Now Jesus, "the Lamb of God," was "the firstborn of every creature", (Col. 1:15), and He gave "Himself for us, an offering and a sacrifice to God." Eph. 5:2. After this sacrifice He entered a higher glory, the celestial. The covering of life which tented over Him was removed that He might be sacrificed for us. "Though He was rich, yet for your sakes He became poor; (He was divested of that mighty clothing that He might die for us); that ye through His poverty might be rich." How about the followers of the Lamb, His "sheep"? We seem to hear the apostles loving exhortation that we present our bodies as living **sacrifices** unto God. Rom. 12:1. Why is this? That we may be firstborn ones, and may be presented to the High Priest. There is a call to this, and it is an Heavenly, (celestial), calling; (Heb. 3:1); the body of Christ are called to follow their Head beyond the veil, (the flesh, Heb. 10:20), into the very presence of God; 9:24; this is "the high calling of God in Christ Jesus." Phil. 3:14. He laid down His life for our sakes, and not for ours only, but also for the sins of the whole world; we lay ours down for His sake. "He that will lose his life for my sake, shall find it"; they will find the life more abundant. Jesus says: "I am come that they might have life, (be clothed with it), and that they might have it more abundantly." **(Gr. above the common).** That is, they who presented themselves as living sacrifices to God, as Paul earnestly besought them to do, would have the Divine nature, the life more abundant. We have a blessed type of this in Benjamin, the younger brother of Joseph. It is well known that Joseph is a type of Christ, our "Elder Brother"; he had but one own brother, and it cost the life of the mother to bring forth this son; hence she named him Benoni, (son of my sorrow); but his father gave him a new name: Benjamin; (son of my right hand). Now, after Joseph came up out of the pit, and all power was given unto him in Egypt, his brethren came seeking food, but failed to recognize him. He then told them that they should not see his face again except Benjamin was with them; when they sought him the second time, therefore, they had "the son of the right hand" with them. They

were then given a feast, and Benjamin's portion was five times as much as theirs; then Joseph's own cup was given Benjamin, and he was claimed by Joseph; then he revealed himself to his brethren.

As we consider the main points of this beautiful picture, we see how Jesus went down into the deep; **(Gr. abyss—**the bottomless pit); we see also the Lordship of our Elder Brother in shadow; then we see the younger brother, brought forth by death, whose portion is to be the life more abundant; those who are to drink the cup of which He drank. We see that Jesus will never be revealed to his brethren, (the Jews), unless this "son of the right hand" is with them, for this is the class who prepare Israel to meet their Messiah. But the portion of this own brother of the Lord, will be five times as much as Israel's; it will be "the life more abundant." What is the right hand position? God raised Jesus "from the dead and set Him at His own right hand in the Heavenly places". Eph. 1:20. "The right hand of the throne of the Majesty in the Heavens". Heb. 8:1. Can any member of Jesus' body be satisfied with less? This is the **crown** of life which only one company are said to wear; the "elders"; (the firstborn). This company sat on seats, (thrones,) surrounding the throne of God. Rev. 4:4. "At the right hand of the Majesty in the Heavens!" As flesh and blood cannot inherit this kingdom, this company must be born of the spirit. Jesus says: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: **so** is every one that is born of the Spirit." The eye of flesh cannot see them, for that which is born of the Spirit, is Spirit. This is the celestial glory of which Paul speaks, the Divine nature, which is very far above the terrestrial glory. One glory, (the honorable, glorious garment with which we were clothed upon), must depart from us, or the sacrifice can never be completed, and the celestial glory entered. We have shown in chapter V. of this book, that Elijah's mantle typified this covering; when he ascended up to Heaven, this mantle fell from him and was appropriated by Elisha. Is not this a perfect type of the way the covering will depart from the remnant of the body of Christ, the Elijah class

who have been ministering to Israel as teachers, and they will go from the terrestrial to the celestial glory, leaving the garment of sonship power to Israel? But we must not forget that Elijah crossed Jordan before he went up. Yes, the inheritance of this remnant of the body of Christ is on the **other side** of Jordan; they have gone over armed, (clothed with power), to help their brethren get their inheritance; (see Num. 32); but now they want to go to a better country that is an Heavenly; they want to join the rest of the body of Christ.

We have seen that these are the firstborn, the firstfruits; there is then to be a **harvest.**

Jesus, the Son of God, was the seed that fell into the ground and died; a harvest from this seed would, of course, be "many sons brought to glory"; and the body of Christ is the firstborn of these sons, **God's portion.** Paul says we are baptized into this body by the Holy Ghost. I Cor. 12:13. This is done when we consecrate ourselves as living sacrifices unto God. These are the firstfruits who enter life at the coming of the Lord, at the time they begin to judge Israel.

Let us turn to Rev. 14; and see what John tells us about the time of the harvest. He first tells us of the gathering of Israel, the one hundred and forty and four thousand who had the Father's name written in their foreheads. Ver. 1; we know this is Israel, for God said: "Thou art called by the name of the Lord." Deut. 28:10. John then tells of their learning the song (redemption's song?) from their teachers. ver. 3. Then the warning is given not to worship the beast; ver. 8, 9; showing that the darkness of anti-christ is over the rest of the earth at this time, bringing the age-lasting judgment upon great Babylon. Then he speaks of some blessed ones who are to finish their labors and die in the Lord; ver. 13. Are these who have been preparing Israel for the sonship position, now to finish this "labor" and cross Jordan before they ascend up to the celestial glory? Will this remnant of the body of Christ who were left alive at the coming of the Lord that they might minister to Israel, now follow their Master through death before they ascend up into that celestial kingdom which **flesh and blood** cannot inherit?

John now goes on to speak of a revelation of Christ; ver. 14. This revelation is not to the church, the firstfruits; the Lord was revealed to them, and they lived, (entered life), long previous to this. **Israel** is now ready to say: "This is our God, we have waited for Him"; and Jerusalem is ready to put on her beautiful garments—be clothed with life. We have seen that when they get the dominion, they are to "break in pieces the nations"; hence John tells us that the vine of the earth is now to be cast into the great winepress of the wrath of God. ver. 19.

This "breaking up" of the nations releases those that have been oppressed by the "bridle", (the anti-christian government), and so John sees a company that have obtained the victory over the beast, and they are singing the song of Moses and the Lamb. chap. 15:2. This is the time when the Word of God, (the Bridegroom), "treadeth the winepress of the fierceness and wrath of Almighty God." chap. 19:13, 15. This judgment upon the nations comes **after** the judgment of "the great whore", great Babylon; ver. 2; after the marriage of the Lamb, when the bride who has been made ready, puts on her beautiful garments. ver. 7, 8. The garment of power is now to fall for Israel, and the waters, (people), are to be smitten; but the body of Christ is to follow the Head, far above the third heaven, (the **bride** condition), from glory to glory; from the terrestrial to the celestial. How do we know this? Turn to Rev. 21, and look at the last, closing picture we have in the Bible of the body of Christ. Where do we see it? Paul tells us what to look for when he says that Jesus Christ is the chief corner stone of the temple: "In whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:21. We are, then, to look for the **temple** in this picture.

John says: "I saw no temple therein"; (it was unseen like the wind, just as Jesus said); "for the Lord God Almighty and the Lamb are the temple of it." Was the Lamb, (the corner stone), alone? Nay, the rest of the building, His body, is with the Head. As, in the first creation, God called their name Adam, so are the body of Christ one with their Head; the Christ, the anointed **one.** This kingdom flesh and blood cannot inherit; they are to have a celestial body like

unto His glorious body; "partakers of the Divine nature." Now, in this wonderful foreview which God has given us in His Word, this holy temple is shining, radiating light upon a city which is far beneath it—the new Jerusalem. As this beautiful city is called the **bride**, it is evident that the body of Christ is far above those in the bride condition; the third heaven, the terrestrial, paradise, glory.

What does the Scripture tell us about this bride?

CHAPTER XIII.

THE BRIDE, THE LAMB'S WIFE.

The opening chapters of the Bible present to our view the first Adam, head and body, and a bride; even so the closing chapters paint the scene of the second Adam, head and body, and a bride. Who is this bride, this city? "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" It is not the body of Christ, that glorious body is the **temple.** We remember that, in the creation of the first Adam, God created him, (head and body), first; then He took a small part of his body, a rib, and builded it, **(margin),** into a woman, a bride. Thus part of his body formed the neuclus, as it were, of the bride. In the creation of the second Adam, God has followed the same procedure. Jesus Christ was the beginning of the creation of God.; He was the Head; throughout the Gospel age God has been building the body of Christ, an holy temple in the Lord. Each lively stone for this building has been ground and polished before it was laid away; there will be no sound of a hammer when this temple comes together, no more blows to endure. These having died with their Head, will be raised in celestial glory when Jesus comes, a glory that flesh and blood cannot inherit. Now we know that a small part of the body of Christ will be in the flesh and blood condition when Jesus comes; "We that are alive and remain;" (that are left R. V.).

Why are they left? Because they have not died; they have presented themselves living sacrifices to God, and have been baptized by the Spirit into the body of Christ, but have not yet completed the sacrifice, have not yet been laid away in death. Why? Because the King needs some shepherds in terrestrial glory for a while; His sheep, (Israel) cannot endure the brightness of the celestial glory, and they are to have some teachers who are still veiled in flesh as Jesus was. Heb. 10:20. These, clothed upon with life, will bask

in the glorious presence of the Sun of righteousness and will reflect that brightness upon God's favored people, Israel. These are the wise, the teachers who will shine as the brightness of the firmament, while the resurrected saints in celestial glory, shine as the stars, distant suns. And they are distant indeed, "afar off;" (Luke 16:23;) above Israel, who, as well as others, has now lost the opportunity to attain **that** glory, (the celestial), for the "gulf" has now opened between them. The wise virgins, the teachers, who went in to the marriage, the third glory condition having been begotten to the Divine nature are to go from this glory and another is to enter it. The Gentile church which was called last, has been **first** to enter the bride condition; after this remnant have done their appointed work and have gone to that other glory with Christ the Head, the "tender eyed" one, the weak eyed one who could not see well, will be welcomed to her right as the bride. We have a type of this in Gen. 29:17, 27; only in the anti-type the first is the last, and the last first. Matt. 19:28-30. The adoption, the third glory, was promised to Israel who has been blind, (weak eyed), and the gifts and the calling of God are without repentance. Here, then, we see the bride, the city of God; here is the queen who is to stand at the right hand of the King, (the Christ, head and body), in gold of Ophir. The right hand is a position of power: see Matt. 26:64; it is the dominion, the ruling power in terrestrial glory. It is only too evident that Israel is not ready for this marriage when Jesus comes, for they are yet in the estate of childhood, (under the Law, the "child-leader"): they have to grow up first. Solomon describes the joys of the marriage which was entered by those who were ready; (the wise virgins. Matt. 25:10), He tells of the call to the beloved to rise up and come away, for the fig tree putteth forth her green figs. Song of Solomon, 2:13. When the fig tree, (Israel?) which was cursed and withered away, is restored and putteth forth leaves, (see Matt. 24:32;) **then** will the church hear the call: "Arise, my love, my fair one, and come away." Then the invitation is extended to the daughters of Zion, (Israel,) to go forth and behold the King with the crown wherewith His mother crowned Him in the day of His espousals. Song.

3:11. Now Israel is yet under the Law, the "childleader," and so Solomon goes on to speak of a **little sister,** (chap. 8:8;) and inquires what shall be done for her. It seems that they decided to build a palace of silver, for we have seen that the work immediately began of building up this unprepared people into the faith of the Son of God, into the **second** heaven, the position occupied by the church during the Gospel day; a position that, while it far exceeds the glory of the Mosaic law, (2 Cor. 3:7-10), is yet far beneath "the glory that **shall be** revealed in us", the pure gold of the bride condition, the **third** heaven.

Let us glance at a few of the promises to Israel: we will first turn to Eze. 36:35; and find a promise that their land which was desolate, should become like the garden of Eden; this is very fitting since the inhabitants thereof are finally to be in the paradise, (third Heaven,) condition.

While their land is to be thus restored and beautified, the promises to Israel are very sweet.

"The Lord hath appeared of old unto me, saying: Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: the "palace of silver," thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make make merry." Jer. 31:3, 4. But we shall see that she is not to remain a virgin, for the testimony of the Scriptures, as though they were written by one hand, proclaims that Israel is to be in the third glory, the beautiful bride of earth's Sovereign.

"And I will betroth thee unto me forever; I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." Hosea 2:19, 20. In her "former estate," (see Eze. 16:55;) Israel was called Jehovah's bride, but her backslidings had separated her from Him and He had put her away. Jer. 3:8. But His heart yearned for her, and He cried through the prophet: "Turn, O backsliding children, saith the Lord; for I am married unto you." Ver. 14. She was not yet ready, however, and finally became forsaken and desolate. But

the Lord, looking far into the future, and seeing her repentance, speaks through Isaiah thus: "Thou shalt no more be termed 'Forsaken;' neither shall thy land any more be termed 'Desolate:' but thou shalt be called 'Hephzibah,' and thy land 'Beulah:' for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62:4, 5. Now, as the first Adam, head and body, ruled over the bride which was afterwards builded, so Christ, the second Adam, head and body, will rule over this bride, built after the Christ is complete. Isaiah gives us a good description of this wonderful city: let us glance at it. Turn to Isa. 54:4-13. "For thy Maker is thine Husband; the Lord of Hosts is His name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. . . .O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." This is the same city that John describes, the one upon which the light beamed down from the temple. Rev. 21:19-23.

Thus the forsaken, desolate Israel is pictured as the bride adorned, ready to enlighten the nations. What kind of light is going to come from this beloved city? "And her light was like unto a stone most precious;" (ver. 11;) that is, she **reflected**, like a sparkling jewel, the light which shone upon her from the temple. No stone, however precious, emits light; it can only reflect the light which shines upon it. When Jesus was here upon earth, He reflected the glory of the Father, for the Word says He was the brightness, **(Gr. apaugasma—reflection)**, of God's glory. Heb. 1:3. This was while He was here in terrestrial, earthly glory;

when He rose from the dead He entered another glory, the celestial. Now, after Paul had said that the glory of the celestial is one, and the glory of the terrestrial is another, he immediately adds: "There is one glory of the sun, and another, glory of the moon." We know that the moon reflects the light of the sun; it is therefore typical of the reflecting glory, the terrestrial. If we turn to Rev. 12:1; we shall see these two very different glories illustrated. John saw a woman clothed with the sun, and having the moon under her feet, she was **treading** upon it. We notice that the Hebrew word **radah**, which signifies "to tread," is translated "dominion" in Gen. 1:26; the moon, therefore, was under the dominion of the woman clothed with the sun. This shows us that the church, that is in the celestial glory, the radiating, light giving glory of the Sun of righteousness, will have dominion over Israel, who is in the terrestrial, (moon), glory, reflecting that light, as a precious stone, down upon the nations.

As the moon was taken out of the earth, to give it light and be its attendant, **(Gr. satelite)**, so was Israel taken out of the nations, exalted high above them, that they might enlighten and bless them. And, as the moon rules the waters, making the tides, so will the powers which will then be entrusted to Israel, control the people, (the "waters"), of the earth. "For the nation and kingdom that will not serve thee shall perish." Isa. 60:12. It is most significant that Israel's deliverance from Egypt took place on the fourteenth day of the month, when the moon was full; that is, when it fully reflected the glory of the sun. Even so will the coming of the sonship, when they fully reflect the glory of the Father, bring the deliverance, the redemption, (loosing away), promised in the Word. Did not Israel, as a nation, under the Mosaic law, reflect a little light upon the nations, like a little "new moon"? As they receive the greater light of the gospel from their shining teachers, they will reflect more, like the moon in the "first quarter"; finally, as they enter the third glory, they will fully reflect the glory of God, as the full moon reflects the sun. This is the time when the house from Heaven clothes them, the city will then be pure gold.

We know that the chosen people of God were often called "Zion" in the Word; when Israel, (restored to Palestine,) listens to her shining teachers proclaiming Jesus as the Messiah and manifesting His glory, they will be built up into a new Zion, waiting for the glory to come which is a defence; (covering); Isa. 4. They have not come to Christ in time to be the temple, but they will be the **new** Jerusalem, the Zion, the congregation which He has purchased. Ps. 74:2. "That great city," the bride.

We have used the word "Israel" in speaking of the restoration of the Jews; we feel justified in this because the apostle Peter addressed his epistle to the twelve tribes; evidently there were representatives of the ten tribes mixed with Judah. But the prophet tells us that the divided kingdom of Israel should become **one** in the hands of the "son of man." Eze. 37:17. The ten tribes, designated as "Ephraim," had been carried away captive many years before Judah's punishment began; they were "lost" in the sea of humanity. Into this "sea" the Gospel net was cast and "gathered of every kind," forming the church of Jesus Christ. We have seen that part of this church, the wise, are to shine forth in glory when Israel's Prince stands up; that they are to be the promised teachers. Under their ministrations God will give a "new heart and a new spirit" to His repentant people. Eze. 36:26. Thus literal Israel, restored to their land. (ver. 24), is to be made spiritual by the reception of the Messiah; they are to be joined to spiritual Israel, those who are "Jews inwardly." But Ezekiel said that they were to be joined to the stick of Ephraim, the ten tribes! We are forced to the conclusion that the lost tribes are to be found in the Gospel church which is to be united to Judah in the hand of the Son of man, the Messiah, typified by Ezekiel; and we can see that the same promise is made to one as to the other. Jer. 51:20. Rev. 2:27. We said above, that part of the church, the wise, are to be Israel's teachers when Jesus comes; how about the other part, the foolish virgins?

It will be remembered that this same question was asked in the last part of chapter VIII. of this volume, as to what should be the portion of that part of the Gospel church (the

foolish virgins), who, like Israel, failed to go in to the marriage. We noted in that chapter that these had not the oil, the Holy Spirit; they had not been baptized by the Spirit into the one body of Christ; therefore they were not ready to "sit on thrones judging the twelve tribes of Israel." That part of the church who failed to be among the firstborn, yet are sons of God, have gone through a chastening: "Whom He loveth He chasteneth;" this chastening has been the fire of God's jealousy: "For all the earth shall be devoured with the fire of my jealousy." Zeph. 3:8. We have a type in the law that gives some instruction in regard to those who go through the bitter test of jealousy. Num. 5:14-31. The Lord here instructs Moses that when a man's jealousy had been aroused in regard to his wife, she was to be brought before the priest, and a cup of bitter water should be given her to drink. If she had been unfaithful to him, the result of this test would be that she should become a curse and a reproach; if she was pure, she should be free from the curse, and should be restored to her husband. Now the jealousy of the Lord has been aroused, and the test applied; a bitter cup is to be put, not only to the lips of the unfaithful church who united with the beastly governments of this world, but also to the lips of those who, although they separated themselves from the harlot, yet through lack of oil have become worldly, and have worshipped the golden calf of money, even as the ten tribes worshipped the golden calf of Jeroboam. Has not the late world war and the distressing conditions since, been a bitter cup to Christendom? Many are the fears that have been expressed that these same conditions will result in such keen dissatisfaction that an upheaval of government will take place, and that very class get control who hate the church and are eager to make her a curse and a reproach, like the woman in the type before us; the one who had done trespass against her husband. Ver. 27. While the fire burns against her, will not the other class who have been found innocent, however "foolish" they may have been, make ready for the Bridegroom at the same time Judah is making ready? We have found that Judah has made herself ready for the bride condition during the ministry of the firstborn; but Judah is not all of Israel. We

have seen that the promises include the ten tribes as well as Judah, and that they will be found in the followers of Jesus, the Messiah. It may be inquired: "How will they escape the persecution?" We have an illustration of how one class can be delivered from persecution, while another class still languishes under it, in the deliverance of the Protestants from the persecution of Catholic governments, while the Jews have suffered on, a carcase abhorred. Even so, may there not be a deliverance provided for the erring "foolish virgins" under the rule of the anti-christ, while the guilty church goes down into the carcase condition—becomes a curse and a reproach? Under this persecution they will "wash their robes", and when the **united Israel**, purged by judgment, is placed upon the throne of spiritual power these martyrs will be with them, reigning with Christ. Of this transformed Zion, David sang saying: "Beautiful for situation, the joy of the whole earth is mount Zion, . . .the city of the great King". For this the earth is waiting "groaning;" this is not the manifestation of the firstborn sons, **they** were to minister to Israel, hence the catching away; this is to be "the joy of the whole earth." When the Lord Jesus descends from Heaven with a shout, and the firstborn sons, the "little flock," ascend up into the third Heaven, the holy city condition, they will be caught away to meet the Lord and minister to Israel—"gather His elect." But the second company do not have a promise of being caught away, they are simply promised the adoption, the sonship, a **spiritual** exaltation. This is the redemption, (loosing away), from the weakness, the infirmity, which compasses us about, as the children of Israel were delivered from the bondage of Egypt at the time of the passover. The instructions to Moses ordained that they should observe this typical supper yearly on the fourteenth day of the first month. If any were away on a journey, or were defiled by a dead body, they had the privilege of keeping it in the second month. What a type is presented here. Many "foolish" ones will be away on other business than the Lord's; when Jesus comes; many will be defiled by that dead body, the "old man" which they ought to shun, and will be hindered from having a share in the first passover; they failed to be among the firstfruits.

But there is to be a **harvest**, a passover in the second month, and they who are purged by judgment will have part in it; will mount up into the third Heaven. Paul did not know whether he was caught up bodily or not, the power upon him was so great; but we know that the "fall" of man was a descent from a high spiritual position; a restoration to that position therefore, is not an ascension into the sky, but a placing on high, in a position of power and authority. We have seen that Judah is to be brought to Jesus; the foolish virgins were already His, but they needed purging—a chastening; this they will get, and together with Judah they will be ready for the second passover, and will form that great city the bride, which will now be over a large part of the earth: "Fair as the moon, clear as the sun, and terrible as an army with banners." We have seen that Israel's desert is to "blossom as the rose:" the people who have been like the carcase of a dead nation, will be restored. We know that the terrible chastening through which they have passed, was prompted by the Fathers love for His son; "Israel is my son, even my firstborn, saith the Lord." Ex. 4:22. We know that this chastening will work the peaceable fruits of righteousness. How about that other disobedient son, the fallen church? that other carcase. Paul tells us that the wrath of God cometh upon the children of disobedience; and Jesus says it is a furnace of fire. Matt. 13:50. What are the results of the judgment to be in the case of the fallen, erring church? who, having received the rich portion that fell to her, went far away from the Father, and wasted her substance with riotous living; "glorified herself and lived deliciously." Rev. 18:7. Does the similarity of the two cases go as far as the judgment only? Will not the Father who said to Israel: "Yet return again unto me" say also of this prodigal son: "He was dead, and is alive again; he was lost, and is found?" We have often been impressed, as we roved delightedly through the blessed Word, by the parallelism existing in the Scriptures between Israel and the Gospel church.

It would be both interesting and instructive to collect a few of these parallels together; we shall find that the course of the outward, visible church, has been in the past, and is

to be in the future, an exact duplicate of Israel's history from beginning to end. When we have followed this parallel to its end, we shall have looked down the vista of the "ages to come," and have seen the immeasurable compassion, the unsounded depths of the Father's love as never before; we shall have seen, in fact, His tender welcome to the prodigal son.

CHAPTER XIV.

THE PRODIGAL SON.

We understand by the Scriptures, that Israel was God's chosen, beloved, peculiar treasure—His bride; that she was unfaithful to Him, for which He meted out a bitter chastening; that she will repent and be restored, and be clothed with princely power which will bless and enlighten the nations. The Scriptures treat voluminously on all these subjects, and we will take a text from each and arrange them in succession; showing her call, her position, her fall, her judgment, her restoration, and her enduement. Parallel with these we will place the Scriptures which speak the same things concerning the church—the second house of Israel. After the church was united to the beast, she became Babylon, (confusion,) and we will proceed with the parallel using that name; for as we read of the judgments upon Babylon in the fifty first of Jeremiah, we see that the language in many places is identical with that used in Rev. chapters 17 and 18, to describe mystic Babylon, the fallen church. As Jerusalem, God's bride of olden time, foreshadows the bride condition, the great holy city, even so Babylon typifies the fallen day-star, the great enemy of both literal and spiritual Zion. In like manner also, pagan Rome, the great red dragon of the Patmos vision, prefigures the last and greatest serpent, the anti-christ. We can now see that when God spoke by His prophets concerning Babylon, He was foretelling, in type, the fate of spiritual Babylon, the fallen day star. The parallel follows.

THEIR NAME.

Israel is called "the mount Zion which He loved." Ps. 78:68.

The church is called "the city of the living God," "mount Zion." Heb. 12:22, 23.

THEIR POSITION—A BRIDE.

"I am married unto you saith the Lord." Jer. 3:14.

"That ye should be married. . .to Him who is raised from the dead." Rom. 7:4.

THEIR CROWN.

"And I put. . . a beautiful crown upon thine head." Eze. 16:12. Lam. 5:16.

"Hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

THEIR FALL.

"Thou hast fallen by thine iniquity." Hosea 14:1.

"There shall come a falling away." II Thes. 2:3.

THEIR NAME CHANGED.

Jerusalem, "spiritually called 'Sodom' and 'Egypt.' " Rev. 11:8.

"Mystery, (spiritual) Babylon the great". Rev. 17:5.

"How is the faithful city become a harlot." Isa. 1:21.

"The mother of harlots and abominations of the earth". Rev. 17:5.

"Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting. . . .thy lovers will despise thee; they will seek thy life". Jer. 4:30.

"And the woman was arrayed in purple, and scarlet and decked with gold and precious stones and pearls". "And these shall hate the whore, and shall make her desolate." Rev. 17:4, 16.

THEIR JUDGMENT.

"For a fire is kindled in mine anger, which shall burn upon you". Jer. 15:14.

"She shall be utterly burned with fire, for strong is the Lord God who judgeth her." Rev. 18:8.

"I will make Jerusalem heaps, and a den of dragons". Jer. 9:11.

"Babylon shall become heaps, and a dwelling place for dragons". Jer. 51:37. Rev. 18:2.

"I will recompence their iniquity and their sin double". Jer. 16:18.

"Double unto her double, according to her works". Rev. 18:6.

"Oh Jerusalem, which hast drunk. . . .the cup of His fury". Isa. 51:17.

"To give unto her, (mystic Babylon) the cup of His wrath." Rev. 16:19.

"I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom,and of the bride, the sound of the millstone, and the light of the candle." Jer. 25:10.

The same is said of mystic Babylon. Rev. 18:22, 23.

"That upon you may come all the righteous blood shed upon the earth". Matt. 23:35.

"And in her was found the blood of prophets, and of saints, and of all that are slain upon the earth". Rev. 18:24.

Even the **duration** of their punishment is identical.

"I will chastise you seven times for your sins". Lev. 26: 28.

"And seven times shall pass over thee, until thou know that the Most High ruleth". Dan. 4:32.

In this last quotation, the Word of God shows the king of Babylon as a great tree, the height of which reached unto Heaven; and the leaves there were fair, and the fruit thereof much; in it was meat for all: the beasts of the field had shelter under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. In just this way Jesus describes the church, the "kingdom of Heaven."

"As the days of a tree are the days of my people." Isa. 65:22.

The kingdom of Heaven is likened to a tree. Matt. 13:32. A great tree. Luke 13:19.

In Luke 23:31; Israel is spoken of as a green tree which should become dry; (because the axe was laid unto the root of it?)

The same is said of Babylon: "Hew down the tree, yet leave the stump thereof". Dan. 4:23.

We will find a promise for both of these trees, for "There is hope of a tree, if it be cut down, that it will sprout again, and send forth boughs like a plant". Job 14:7.

THEIR RESTORATION.

"Thus saith the Lord God: In the height of Israel will I plant it. . .and all the trees of the field shall know that I, the Lord. . . have dried up the green tree, and have made the dry tree to flourish". Eze. 17:22-24.

"And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee after that thou shalt have known that the Heavens do rule". Dan. 4:26.

THEIR ENDUEMENT.

"For Jerusalem's sake I will not rest, until the righteousness thereof go forth as **brightness**, and the salvation thereof as a lamp that burneth". Isa. 62:1.

"Mine honor and **brightness**, (Babylon was a fallen morning star), **returned** unto me". Dan. 4:36.

In this picture which God has given us, we have a perfect type of the seed which Jesus spoke of, which grew to be a great tree, and the birds of the air found shelter in it; in this way he illustrated the kingdom of Heaven, the Gospel church. The history of the church, past, present and future, is written in the Word of God, and a review of it shows us that it is a replica in every detail of the tree Nebuchadnezzar saw, which, the prophet told him, "is thou, O king." Babylon as a whole, is represented by Nebuchadnezzar here, just as the kingdom of Israel is often spoken of as "Jacob" in the Scriptures. This tree is described as being first a blessing, a shelter; then came pride, self-exaltation; then a bitter judgment that restored the right mind; and lastly, a worship of, and exaltation of the Most High.

Even so the tree that Jesus described, the church, at first fulfilled her mission to feed and shelter all; then spiritual pride and self-exaltation crept in; she accepted the honors heaped upon her by converted (?) emperors, and took a seat with them upon the throne, sharing the government with them. By this union with the beastly ruling powers of this world she became Babylon—confusion, and the solemn commandment will go forth: "Hew down the tree;" the seven times punishment is coming upon this other gold bedecked woman, "Mystery, Babylon the great."

What were the results of the punishment in the type we are considering? No more exaltation of self, no more talk about the honor of his own majesty, ("a mouth speaking great things"), but he blessed the Most High, and praised and honored Him that liveth for ever.

As he did this, his honor and brightness returned unto him, and excellent majesty was added unto him.

Two more illustrations will complete this wonderful parallel between Israel and the Gospel church. It is a peculiar fact that there is a historic character in the Old Testament, and a parable in the New, which shadows forth the wealthy estate of Israel, and their loss of all. This fact, as all others, is duplicated in regard to the church. Let us turn and read the story of Job; we shall see a perfect picture of Israel's history, past, present and future, as we have seen it outlined in the Word of God. We see them in their halcyon days, (Job. 29:4, 5), as they looked down upon the Gentile dogs. 30:1, 8. Then later, by these same despised ones, they are made desolate; ver. 14. Stripped of all by their adversaries, they have refused to abjure the faith of their fathers. 2: 9, 10. As blindness departs, (42:5), they will repent in dust and ashes, (ver. 6), as they behold the righteous one. Notice the plaint of Job, 30:9-31; it is almost identical with that of Jeremiah; as he mourns over the pitiful estate of Israel. Lam. 3:1-18. This experience came upon Job for a witness to Satan, the adversary; even so the judgments came upon Israel for a **sign.** Deut. 28:46. No greater witness than the fulfillment of God's Word to Israel, could possibly be given to an unbelieving world.

Last of all, when God turned the captivity of Job, he had twice as much as he had before. So also will Israel; for they will not only be restored to their land, and to national existence, but they will be endued with the princely power of sonship.

We also have a parable in the New Testament that describes this same rich man, the torments that came upon him, and the final lifting up of eyes and beholding the true seed of Abraham. Luke 16.

Let us now briefly recall the old Testament character, (Nebuchadnezzar,) representing the church. He is here

likened to a tree; his riches, his self-exaltation, his fall, his casting out to dwell with beasts, are faithfully pictured. After this affliction, at the end of the days, his eyes are lifted to Heaven and the **right mind** is restored. He is not only restored to his former glory, but excellent majesty is **added** to him. Now turn to the New Testament parable showing forth the same fallen one. Luke 15. First, a bounteous portion is given him in answer to his call, giving him the true riches; then he departs from his Father, goes far away from His will, (the "falling away"), and devours the living with harlots. Then he is sent out with the swine, (beasts), just as Nebuchadnezzar was, and no man gave unto him; yes, this fallen church will be an abhorring unto all flesh. At last "he **came to himself**;" Ah! he too had been out of his right mind, as had Nebuchadnezzar; and he said: "I will arise and go to my Father: and will say unto Him: "Father, I have sinned against Heaven and before thee." He now seeks a servants place, but not so is the cry from the Father's heart: "My **son** was dead, and is alive again; he was lost, and is found!" And now the joybells begin to ring as the **best robe** is brought forth; yes, the beautiful garment of sonship is for this reclaimed son also —excellent majesty! The parallel is complete.

Does not this parable show forth the career of the church in every detail? The first, pure, obedient, state of the church may well represent the elder son; later, it was divided, part remaining true to God, while the second, or fallen condition, is well typified by the younger son. They sought and obtained the rich portion that was promised them; the departure from God took place, the adultery with the world, and they will be sent out into outer darkness. "There shall be weeping and gnashing of teeth." Can such robes as these ever be washed white? Will these also praise and honor Him that sitteth upon the throne, as did Nebuchadnezzar of old? Methinks I hear a voice: (Is it that of the elder son, who has never departed from his Father?) What! **that** church restored which has shed the blood of the martyrs? No, never! But listen to the voice of the Father of mercies: "Son, it was meet that we should be glad." Are **you**, my brother? Is this too great a mercy for that Being

who is Love? Remember, the blood of saints and prophets, yea, even of the beloved Son of God, was laid at Jerusalem's door; yet her sins, though like crimson, shall be as wool. Who would think that the rebellious, adulterous, house of Israel would ever hear such words as fell from the lips of the prophets, inspired by the God of love: "Behold, I will allure her, and speak comfortably unto her." Hosea 2:14. "Thou hast played the harlot with many lovers, yet return again unto me, saith the Lord." Jer. 3:1.

Jesus has said to the church that he who does not from his heart forgive his brother his trespasses, will be delivered to the tormentors till he shall pay his debt. Matt. 18:34, 35. "So much torment and sorrow give her." Rev. 18:7. We must not think for a moment, that the torment spoken of in this text, pays the debt! nay; we are bought with a price, and we belong to God; we owe **ourselves** to Him, and the judgment, (the "torment"), only brings the disobedient to the place where they are willing to pay this debt, yield themselves to God. "Whom He loveth He chasteneth."

We tried to show in chapter V. that the "old man" is the **diabolos,** the cast down one called Satan, (adversary), because he is the adversary of God; he is also the adversary of the new inner man, the new creature. Is not this the adversary that Jesus has reference to in Luke 12:58, 59? He says here: "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; (the adversary, the "old man"); lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

The professed church of Jesus Christ is moving, day by day, towards the judgment seat; as they go, they have an adversary to combat, the "old man." This adversary is very reluctant to give up his hold upon them; but he must be overcome in order to obey the new Master, Jesus, the Word. At the great day when the reward is given, that part of the church who have overcome this adversary, will be given the enduement of power. That part who have not been delivered from him, will be delivered to an "officer," (the agent

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chosen by the Lord), who will cast them into prison. This prison is the pit into which Babylon, the unfaithful church, is going down; the "officer" is the antagonistic government, the ten horns on the beast. "For God hath put in their hearts to fulfill His will." "Thou shalt not come out thence till thou hast paid the very last mite." Will they come out then? We read in Rev. 7:14; of a great multitude which **came out** of great tribulation, having washed their robes. What is this tribulation? Is it not the "torment" that is threatened? Paul tells us of a class who are saved "so as by fire;" I Cor. 3:15; this can be nothing less than the "furnace of fire" which is to burn at the end of this age, into which the "bad" in the Gospel net were cast; it is the fiery judgment of **gehenna.** Paul also tells us that there shall be tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; the tribulation upon the Jew is closing now, and it is due to begin upon the Gentiles. Isaiah says: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness". Isa. 26:9. In just this way Paul delivered one who had sinned to Satan, (any adversary), for the destruction of the flesh, that the spirit might be saved in the great day of the Lord Jesus. Is it not for this very reason that the fallen church is delivered to the tormentors in a judgment that comes **before** the great day when the kingdoms of this world are judged, that she may be brought to repentance and thus be saved in the great day of the Lord Jesus?

It may be hard to see this restoration now; at one time Israel thought that they were the only objects of God's love and care: but as the years rolled away and the purposes of God unfolded, some among them came to see that the door of faith had been opened to the Gentiles, and that they were to be brought in to the Divine favor. The Gospel church has said the same thing that Israel said: "His mercy closes with us;" and now the time has come when some of us see that our Father's mercy is so boundless as to restore the fallen Israel to her "former estate." Eze. 16:55. But now, dear "elder son," look a little farther yet, and see the fallen, repentant church weep her way back to God.

When we come to the time when we think the door of

mercy is closing, God's Word echoes sweetly down the ages: "His mercy endureth **for ever.**" He will seek the lost sheep; He will seek the piece of silver. We are led to exclaim, as did the aged peasant woman, who, upon reaching an eminence hitherto unscaled, and beholding a distant village nestling in the shadows, cried: "Why, there is a parish beyond ours!" No doubt, as the end of the fiery judgment upon the unfaithful church draws near, the people of God will, with softening eyes, behold the truth on this subject shining forth from type and shadow in the Book of books.

This is indeed a forward look into the ages; the bitter cup of wrath is not taken out of Israel's hand until the close of this Gospel dispensation; it is then put into the hand of Great Babylon, and the age-lasting fire of judgment begins to burn against her, and will continue through the coming age. We can get an idea of this **gehenna** judgment by considering the manner in which we have looked upon the carcase of Israel in this age. The worm, ("thou worm Jacob"), has not died, though national life is gone, neither has the fire been quenched.

In perfect accord with this statement of Jesus, is the remark made at a large meeting in Boston, by an eminent Rabbi of New York: "We have been tried by all the fires of the world and have not been consumed." How true! Praise God, they are to be healed the third day. The fallen Church has been a dead, lost son, who has been dead **four** days; but the voice of the Master will ring out to this captive in the pit: "Loose him, and let him go"! Yes, this captive is also to have the loosing, (redemption), that accompanies the placing as a son.

There was a family in Judea whom Jesus loved; they seem to stand out as one of the many pictures in the sacred Book. The first one mentioned is Martha; this one was troubled about much serving, like God's people under the law of works; these God loved first. Then we see that class pictured out, (Mary), who are justified by faith and sit at Jesus feet: these are loved next. And last is mentioned Lazarus, the one in the position of manhood, (a **ruling** position); this is the position of one who has sought and obtained the portion of goods, which, if faithfully used will

bring the reward of a seat on the throne when Jesus comes; if abused, will bring punishment. Matt. 24:49-51. This last beloved one has fallen sick and has died; ("there shall be a falling away"). Now we see the coming of Jesus shadowed forth; this is not the coming to His church, for that takes place the third day; this scene shows the coming to **Israel**, after they have been prepared, hence Martha meets Him first. Her first request is for the dead brother; Jesus sends her for Mary, the one whom He justified without works, but **only** justified; and Mary arose quickly and came unto Him. Her first cry is also for the dead brother; all go to the tomb, the prison house of death, and Jesus weeps! And then the Lion of Judah roars, and the prey of the terrible is taken away and the lawful captive delivered.

This is just what the prophet said Jesus would do: set the captives free, loose those that were appointed to death; if this incident in the New Testament is a prophetic picture, how marvelous a work of grace it shows forth, both in the hearts of Israel and the persecuted church! The fallen church is a fallen brother, spiritually sick: yes, "thou art dead," Rev. 3:1. Can it be that when Israel meets her Messiah, and is placed upon the throne, that she will plead for the carcase that has lain outside her gates so long? Isa. 66:24. Can it be that the church which has been persecuted by this fallen brother will be moved to "pray for them which despitefully use them, and persecute them?" Will Jesus be moved to compassionate weeping, even as he wept over Jerusalem? Yes, in the ages to come He will show the exceeding **riches** of His grace; "Father, forgive them!" They failed to judge themselves, (I Cor. 11:31); and God has judged them, that the spirit might be saved in the day of the Lord Jesus; that great day that is now to burn as an oven against the nations of earth. For now the Lord will roar out of Zion, and utter His voice from Jerusalem, (Joel 3:16); as the dominion is given to the daughter of Zion, and He seats His beloved upon the great, white throne.

CHAPTER XV.

THE GREAT WHITE THRONE.

How unspeakably precious is the thought that the last great judgment is to be administered by a **white** throne. We have seen that great Babylon, seated upon the throne of the dragon, (a throne that was very far from white) executed the judgment upon Israel. Then we have seen by the prophetic Word of God, that the age-lasting judgment upon Babylon is to be administered by a throne equally black; so black that darkness will cover the earth and great darkness the people. But we know that God has given the uttermost parts of the earth for a possession to the One who suffered on Calvary, and He is now ready to bring the nations into submission to **His** laws; so, at last, a great, white throne is established and He is to break them in pieces as a potter's vessel, by His rod—Israel; the one who has been prepared by teachers clothed with the bright presence of God, during the great day of Babylon's judgment.

When a government is to be established, considerable preparatory work has to be done. Heads of departments have to be selected; various officers have to be chosen and prepared; all the many innumerable agencies have to be instructed, made ready. We have seen that every governmnt on this earth has either a king or a president as its head; then, under him, they have an upper house and also a lower house for the administration of government.

Even so is the blessed kingdom of Jesus Christ. Our glorious Head, the King, passed through the fiery ordeal of preparation **first**, then He ascended up on high and waited for His body to be prepared.

During the Gospel day, the great day of Israel's purging by fire the body of Christ has all been called, chosen, instructed and prepared for the **upper** house of this kingdom; this is why the church is always called "the kingdom of Heaven". The **lower** house, the visible agents of Jehovah,

are to be chosen and prepared in the great day of Babylon's judgment. There are to be a hundred and forty and four thousand sealed of the twelve tribes of Israel, and the great judgment upon "earth and sea and trees" (Rev. 7:3), cannot take place until these servants of God are ready. When they ascend mount Sion, into the reigning position in this kingdom, (Rev. 14:1), the great company out of all nations who have stood **before** the throne; (Rev. 15:3), will now live and reign with Christ. Rev. 20:4. The "great tribulation" is at an end; and the dark throne of anti-christ is now to crumble.

The restoration of the dominion is now coming to Israel and those joined to them, and we are to enter the second of the "times of restitution spoken of by all the holy prophets." As the first of these "times" brought the restitution of life and dominion to the firstborn, (the overcomers of the Gospel church,) while it was also a day of judgment to the fallen church, so the second of these "times" brings the restoration of life and dominion to Israel, while it is a day of judgment to the **nations**; "the great day of God". We will first consider the entrance of Israel into the dominion. While she has been promised this of old, yet we know that she will receive it only on condition that she be married to the Heir to the throne—the Messiah. "For the Lord God shall give unto Him the throne of His father David." The King, whose "eyes were as a flame of fire," and "His feet like unto fine brass, as if they burned in a furnace," is now ready for His coronation as Lord of **all**. The upper house, the body of Christ, is now with Him in **celestial** glory; that kingdom which flesh and blood cannot inherit. This is the **temple** of the city built during the Gospel age, part of it, but far above it. In unison with the Father, ("My Father and your Father"), the Lamb with His body is the **light** as well as the **temple** of the city. Rev. 21:22, 23. Israel, to whom pertains the adoption, (the sonship, the third heaven), is now sealed, ready to take their place in terrestrial glory as the lower house in this great kingdom. With them are those believers who, as a result of the age lasting punishment, (Matt. 25:46), "washed their robes" while the twelve tribes were being sealed by their glorious teachers. Oh! what a

day to look forward to! Think of it, ye meek of the earth! We have sometimes read of a coronation scene; we read how the jewels flashed, how the brilliant uniforms lent magnificence to the assemblage of dignitaries. But now, **now** all is white, a bright, dazzling whiteness, and the majesty of power, peace, and **love** is on each brow. Some sweet day, dear waiting, struggling one, now set at naught, this scene will surely be enacted. Jesus has given us a picture of this kingdom scene in Matt. 17:1. He told His disciples that there were some standing there who should see the kingdom of God. Shortly after that He took three of them up into a high mountain, (typical of a kingdom), and was transfigured before them. "And His face did shine as the sun, and His rainment was white as the light." Why did He take **three?** Were not these three typical of three classes who will be taken up into the kingdom position? Peter, the one who denied his Lord, and who wept a bitter repentance of his sin, is always mentioned first: (the first shall be **last**); he is the one whom Jesus called Satan; the one who was delivered from prison in answer to the prayers of the church, just as the fallen church will be delivered in answer to the intercession of Israel. James, the apostle who stood so zealously for the law of works, is mentioned next; does he not typify Israel, the second company?

And last is mentioned the beloved one who typifies that class who will be first, the class who prepare Israel for sonship. These are the three classes who are to be taken up into the throne life. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the Heaven fled away: and there was found no place for them." Who sits on this throne? "The Father hath committed all judgment unto the Son." "But unto the Son He saith: Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom." "Justice and judgment are the habitation of Thy throne." When the angel Gabriel told Mary of the Son she should bear, he said: "He shall be great, and the Lord God shall give unto Him the throne of His father David." We know that He is going to share this throne with His people. Where is it to be? As it is the throne of David, we are not surprised when the

answer comes from the Scripture: "They shall call **Jerusalem** the throne of the Lord." Jer. 3:17. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah. 4:8. The first dominion ever given to man was that given in Eden to Adam: "Which was the son of God." As "the sonship pertains to Israel," (Rom. 9:4), we can see that the dominion now to be given them, is the restoration of the mighty power of sonship; it is the covering of life. "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." **(Heb. covering).** "I am returned unto Zion, and will dwell, (tent), in the midst of Jerusalem." This is the "glory of **His presence;**" the Immanuel, (God with us), condition; the beautiful garments of power with which they will then be clothed. "Put on thy beautiful garments, O Jerusalem." "And to her, (the bride), was granted that she should be arrayed in fine linen, clean and white; **(Gr. bright).** Let us now read the description of the Bridegroom: "His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called the Word of God." "And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written: KING OF KINGS AND LORD OF LORDS." And now the vine of the earth is to be gathered and cast into the great winepress of the wrath of God. Rev. 14:19. This is the time foreseen by Isaiah: chapter. 63:2-4. In the previous chapter, (ver. 6), Isaiah tells of the preparation of Israel by her watchmen, the teachers; and in the succeeding chapter, first three verses, the prophet voices the desire for the coming of the Holy One, that the mountains, (kingdoms), might flow down at **His presence,** as when the melting fire burneth; that the nations might tremble at His presence. Compare Eze.

38:20; where the prophet declares that all men shall shake because of the presence of the Lord, and the fire and the brimstone shall rain down. This manifestation of the presence of God in mighty power upon Israel, comes as a protection, a defence, to the beloved city. What are they to be saved from? "Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake." This shows us that there is to be an attack made upon Israel. Who is this enemy? "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts,thou. and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days." Eze. 38:14-16.

God had warned Israel by the prophet Isaiah, not to rejoice over the judgment which had come upon her enemy, Babylon; because, He told them, out of the roots of the serpent which was crushing Babylon, should come forth a cockatrice, and his fruit should be a fiery, flying serpent—a ruler should come from them and seek to dominate Palestine, (the only country not yet ruled over by "that Wicked"); the country where the glory of God had been shining forth for an age, preparing Israel for bridal glory.

Turn to Isaiah 14: begin at the first verse. God says here that He will have mercy on Jacob, and will yet choose Israel, and set them in their own land;" this is the time when they are restored to their land, and the teachers are given them. Then He says (ver. 4), that the oppressor, (of the Jews), the golden city, Babylon, had ceased; in verse 12, He says: "How are thou cut down to the ground, which didst weaken the nations." He now goes on to describe Babylon's descent into the pit—hell. verse 15. This is the same pit, the same kind of death, followed by the same fiery judgment that was previously visited upon Israel. Then He says, (ver. 29), "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery, flying

serpent." The words "serpent" and "dragon" are often used to translate the same original Hebrew word, they are used interchangeably. We know that pagan Rome was a red, **(Gr. fiery)**, dragon, a serpent, the ruler which persecuted the church; and it must have been a "flying" serpent, because it was in Heaven. Rev. 12:3. This fiery serpent then, is a ruler who is to come against Palestine; and the prophet goes on to say, (ver. 31), that the city shall cry, for there shall come from the North, a smoke, (darkness), and he shall not be alone. Does not this indicate more than one nation? We have seen that the ruler that was to crush Babylon, should seize upon all governments, should darken the earth. The thought will now come into the heart of this Wicked: "See, here is this Palestine;! we have possession of every land except this one, why not make them come into our league?" Probably they will send messengers to this effect; last verse of the chapter we have been considering. Is not this the "Gog" who should come like a cloud against the people who have been gathered out of the nations? What shall the city answer these messengers? "That the **Lord** hath founded Zion;" (this government is serving God). This answer will not suit this dark ruler, for they acknowledge no God, and they will come like a cloud against the holy city; then God will arise and kill the root and slay the remnant—of the serpent. Ezekiel says this is to be in the latter days so we will see what John has to say about it; turn to Rev. 19. The chapter begins with praises to God for His salvation, and also for His judgments upon great Babylon: "For He hath judged the great whore, which did corrupt the earth. . . . and hath avenged the blood of His servants at her hand." Ver. 2. John says he hears people saying: "The Lord God omnipotent reigneth;" (the white throne). John locates the marriage of the Lamb right here, (ver. 7), at the close of the judgment upon the fallen church, **before** the judgment upon the nations. He next describes the Bridegroom; verses 11 to 17. Then he goes on to tell how kings and captains and **all men** should be brought down to the carcase condition—by having the flesh eaten off; ver. 18; compare Eze. 39:17-21. Next John says: "And I saw the beast, (government), and the kings of the

earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army;" ver. 19. Is not this the same battle with Gog that Ezekiel describes? It surely is; and John gives us the very same end to the presumptious attack; that is destruction by fire and brimstone; ver. 20. This is the battle of the great day of God Almighty. This is the time when the mountains, (kingdoms,) are thrown down, and the dominion is given to the daughter of Jerusalem, the **visible** agent of Jehovah. This dominion is a white throne, and the first work of this kingdom will be the subjugation of the ungodly nations by a fiery judgment. The king of kings is now to rule them with a rod of iron and Israel is the rod of His inheritance; Ps. 74:2; with this rod God has said He would "break in pieces the nations." Jer. 51:19,20.

David, the sweet singer of Israel, said exultingly: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgment written: this honor have all His saints. Praise ye the Lord". Ps. 149. In the last verse of the previous psalm, David calls the children of Israel "God's saints;" no doubt they will have become saints by this time. Paul was well aware of this prophecy, hence he said: "Do ye not know that the saints shall judge the world?" I Cor. 6:2. Was not the power manifested by Peter in the slaying of Ananias and his wife, a foretaste of this ruling power? also, does not the **fear** with which the apostles were regarded (Acts 5:11), illustrate the fear which will be inspired by the "princely power" which will then be wielded by the people of the Lord? The Word says: "The slain of the Lord shall be many," in this day when "the Lord pleads with all flesh." Isa. 66:16. The nations have "forgotten God" during the time when the anti-christ darkened the earth, and they are now to be brought into subjection; many Scriptures show that Israel is to have this subjugating, ruling power. "He shall subdue the people under us, and the nations under our feet." Ps. 47:3. "Be-

hold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains (kingdoms), and beat them small, and shalt make the hills as chaff." Isa. 41:15. "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Micah. 4:13. This is the time when, "that Wicked" is consumed; he is destroyed by the brightness of the Lord's coming; **(Gr. parousia—presence)**;II Thess. 2:8. It is His presence in Israel. "For, behold, the day cometh, that shall burn as an oven." "And ye, (Israel), shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3. The apostle Peter wrote thus of this great day: "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a **thousand years**, and a thousand years as one day!" This day, therefore,, is an age of judgment, a thousand years. During this period His people will be with Him: "And they lived and reigned with Christ a thousand years." This thousand year reign of Christ is usually looked forward to as a millinium of peace, but all the Scripture texts show it to be a thousand year **day of judgment**, when the wrath of God will visit each individual among the nations, and a burning, fiery judgment will be administered for every transgression of the laws of God that they shall hence forth commit. This great "day" will come suddenly: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, (John says they fled away), and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." II Pet. 3:10, 12. The apostle John calls this last universal judgment "a **lake** of fire".....Let us compare it with previous judgment fires.

CHAPTER XVI.

THE LAKE OF FIRE.

The Bible tells us that the time is coming when "The wicked shall be turned into hell, and **all the nations that forgot God.**" Ps. 9:17.

We have a pen picture of this day of judgment in Rev. 20:12; and the scene that the apostle John here presents to our view shows us the judgment of the whole world.

The prophet Ezekiel describes the beginning of this same day, and says that "all the men that are upon the face of the earth shall shake at my presence." Eze. 38:20-23. The presence of the God whom they had "forgotten", and whose very existence they had denied; before whom they now stand, and by whose righteous law they are henceforth to be judged.

John tells us that the Conqueror has now set up His great white throne, and they who have always been in the habit of "fulfilling the desires, **(margin—wills),** of the **flesh** and the **mind,**" are now called upon to fulfill a very different law; they are to be brought into subjection to the divine law of God.

The Bible constantly affirms that this world is "dead in trespasses and sins;" hence, in perfect harmony with this thought, John says that the world that he saw standing before their Conqueror, was dead! "And I saw the dead, small and great, stand before God; and the books were opened." We have an example in Luke 24:32; of the Scriptures being "opened." The law of their new Ruler is now "opened up" to them, and God is to "judge the world in righteousness, and the people with His truth"—His Word. From henceforth, when their works are contrary to His righteous law that is "written in the books", they will be cast into the judgment fire of wrath.

Have we any example in the Scriptures as to what this fire and brimstone judgment is like? Has it been visited

upon any nation previous to this time? If so, what was the result? Yes, the Scriptures certainly record **two** previous "fire and brimstone" judgments.

When Israel stood before their God just after entering Canaan, they were given His righteous law to keep, and were told how they would be blessed if they kept it; but if they were not obedient, the curse would come upon them until they were destroyed. Deut. 29. As they did not keep it this judgment came upon them and the prophet Ezekiel likened the nations thus destroyed to a great carcase; Eze. 37:11; and Isaiah declared that Israel, (the carcase), went down into hell. Isa. 5:13, 14. It was a burning hell too, for Jeremiah said: "The Lord burned against Jacob, (Israel —the carcase), like a flaming fire that devoureth round about. Lam. 2:3. Was this a fire and brimstone judgment? Turn to Deut. 29:22, 23, for the answer. "The stranger that shall come from a far land, shall say when they shall see the plagues of that land, and the sickness that the Lord hath laid upon it; and that the whole land is **brimstone** and salt and **burning**, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of **Sodom** and **Gomorrah** that the Lord overthrew in His anger and in His wrath." Thus God held up the punishment of Sodom and Gomorrah as an example to them if they should live ungodly. John the Baptist shows us that this judgment upon Israel began at the end of the Law dispensation. "And now also the axe is laid unto the root of the trees: every tree therefore that bringeth not forth good fruit, is hewn down and cast into the fire." Luke 3:9. This fiery judgment upon Israel is now about over, and we can read their history and see what it has been like. It has been an age-lasting fire of wrath. Thank God, He has now begun to fulfill His promises of blessing to them; He has restored their land, and He also says: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Eze. 36:27. Thus we see that after the fiery judgment is over, they will be willing to obey the commandments of their God.

But there has been **another** class in this Gospel age who have been equally as disobedient as Israel was, even making

images and placing them in their churches and bowing down to them, which thing God has expressly forbidden in His Word. This disobedient church is called in the Bible, "Great Babylon", and "the city of confusion", because of the mixture of idolatry in their worship.

The Scripture assures us that this class, (the "bad" in the gospel" net), is also to be cast into "a furnace of fire." Matt. 13:42. And in Rev. 18:8, we read: "Therefore shall her plagues come in one day, death, and mourning, and famine; "and she shall be utterly burned with fire." This is another fire and brimstone judgment, for God has said: "And Babylon shall be as when God overthrew **Sodom** and **Gomorrah.**" We notice that God speaks about Babylon exactly as He did about Israel:"Thou shalt be brought down to **hell,** to the sides of the pit,. . . .as a carcase trodden under feet. Isa. 13:19; and 14:15, 19. Isaiah must have been speaking of spiritual Babylon here, for no other is in existence at the time when "God has mercy on Jacob. . . . and sets them in their own land." See first verse of chapter 14.

Is the judgment of Babylon also corrective as in the case of Israel? John tells us that he saw a great multitude which "came out of great tribulation, (judgment), and had washed their robes and made them white in the blood of the Lamb." Rev. 7:14. Saved so as by fire." I Cor. 3:15. This fiery judgment takes place while the twelve tribes are being "sealed" Rev. 7. 3:15. Purged by the judgment, they are now ready to serve their God day and night.

In each of these cases, the fiery judgment results just as Isaiah said: "When thy judgments are in the earth, the people of the land will **learn righteousness.**"

Now, as we come to a consideration of the **last** hell, have we any Scriptural assurance that God is going to use a **different kind** of fire and brimstone than He used in the two previous judgments? No, we have not. "But," it may be argued, "God was then dealing with His own people." True; but so are the nations His people; the heathen have now been given to Jesus "for an inheritance, and the uttermost parts of the earth for a possession," and they **must** be brought to the place where they will be willing to obey Him. This is just why He is proceding with them exactly as He

did with His people in previous judgments—set His righteous law before them, and bring them into obedience to it by His judgments. "And the books were opened"—the books of the commandments of the Lord. The Word that I have spoken, the same shall judge you in the last day. "And the book of life was opened;"just as surely as the books of God's commandments are opened, the book of life is also opened; "for they, (the commandments), **are thy life.**" Deut. 32:47. But the world now standing before God, is entirely unwilling to bow to the will of their new Ruler; they, like Israel and Babylon, must be brought into submission by **judgment,** and it will be a fiery one. John says, (Rev. 17:15), that "the **waters** that thou sawest . . . .are people . . . .and nations." When the fire of judgment burns against these "waters" they will become a lake of fire. As fast as each one disobeys the law "written in the books", the fire of wrath will begin to burn against him, and he will become a part of the lake "burning with fire and brimstone. This is the **second** death. We know that all mankind died in Adam, and have been dead in trespasses and sins ever since; that was the first death. But **now** all men must die to self and sin; they **must** obey God. "Unto me every knee shall bow." Isa. 45:23. The "wills of the flesh and the mind," that Paul said was the "prince of the power of the air", must yield to Him whose name is called **"the Word of God;"** and the carnal, (flesh), mind, "that old serpent," must be forever annihilated. The Scriptures describe in great detail this terrible world judgment ,commonly called "the white throne judgment." Turn to Isaiah 26:21; 27:1. "For behold, the Lord, (the One on the white horse), cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. In that day the Lord with His sore and great and strong sword, (which proceded out of His mouth), shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea." This is the "king over all the children of pride;" (Job. 41:1, 34); we have seen that Pharaoh was likened to a great dragon, also Babylon, and pagan Rome. We know that the carnal mind in them was the enemy of

God, it was the ruler, the usurper; this enemy is now to be slain by the **Word of God.** Isaiah gives us some very particular instruction in regard to this judgment; this great thousand year "day" of God, when the earth shall melt. Let us turn to Isa. 34. He here gives us a vivid prophetic view of this great, burning day: "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon **all nations,** and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of Heaven shall be dissolved, and the Heaven shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth from the vine, and as a falling fig from the figtree. For my sword shall be bathed in Heaven." Isaiah is certainly describing the same great day that Ezekiel spoke of: Eze. 38:22; also Peter, and John. The same sword, the same fire and brimstone, the same people judged. But Isaiah goes a little farther than the rest of the prophets, for he tells us the name of this government; as he is addressing "all nations" it must be a league. "For my sword shall be bathed in Heaven: behold, it shall come down upon **Idumea,** and upon **the people of my curse** to judgment." The prophet Malachi tells us that the people of God's curse is Edom, the one who sold, (despised), his birthright. Mal. 1:3, 4. This birthright, given by prophetic blessing, was dominion; Jacob obtained this dominion, and his name was changed to Israel—a prince. He represented a nation, (Gen. 25:23), and this nation, Malachi says God loves. Edom also is a nation, the people of God's curse; upon this hated people, (Idumea), this bitter judgment is to rain down. As Edom means "Red," Idumea is the country of the Edomites—the Reds. Isaiah tells us in this chapter, that this judgment is upon all nations; the dominion of "the Reds" then, is to be wide-spread, it is the darkness that shall cover the earth—except Palestine; it is the ten horns, (kings), which shall "agree," (form a league), Rev. 17:17. From this league a messenger will be

sent to Palestine, (Isa. 14:32), and the city shall cry; probably the cry will go up to God for the promised "covering" very much the same as the cry has gone up for the Holy Spirit, during the closing days of the Gospel dispensation. Then God will shine forth in Israel; give them **His presence**; Eze. 38:20. The birthright blessing, (dominion), will then be bestowed upon them, and, as they execute the judgments of God upon the people, the nations will learn that Jehovah is God. How strange that the dark government, the Reds, this cloud that threatens Israel should largely be led by the degenerate seed of Abraham, who have despised their birthright—the God of their fathers, the law of their fathers, and the land of their fathers.

They are serpents, a generation of vipers; Matt. 23:33. This government is the last great serpent, dragon, to bear rule over the earth; Do they hate the existing religious system? "There will not be a Bible left when they get control," is the lament already arising. John tells us that the One who is to judge them is clothed in a garment dipped in blood; and Isaiah says: "Who is this that cometh from Edom, with dyed garments from Bozrah?" "Wherefore art Thou red in thine apparel, and Thy garments like him that treadeth in the winefat?" "I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Isa. 63:1-3. It was surely the judgment of Idumea that John saw; Rev. 19:13; the winepress of wrath after the harvest of sons; (chap. 14:15, 19); that is, after Israel is gathered into sonship. It is a red government that seeks to overthrow the worship of God, and One who is red in His apparel is coming to judge them. The devil goeth about like a roaring lion, and God sends the Lion of Judah to oppose him.

We will return to Isa. 34; ver. 6; the prophet says here that "the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." Ver. 8, 9; "For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof, (Idumea), shall be turned into pitch, and the dust thereof into brimstone, and **the land thereof shall become burning**

pitch!" The prophet is speaking here of **all nations**—Isa. 34:1, 2, 5. Does not this describe a lake of fire? "It shall not be quenched night nor day; the smoke thereof shall go up forever." (age-lasting). This is the same burning day that Peter speaks of, (II Pet. 3:10), a **world** ablaze! We have seen that John speaks of this same sea of flame, and he says that the devil, (the old serpent), was cast into it, also all not written in the Lamb's book of life. Rev. 20:15. Now let us finish this chapter in Isaiah; ver. 11. After saying that this fire should not be quenched night nor day, the prophet declares that "the cormorant and the bittern shall possess it: the owl also and the raven shall dwell in it . . . . They shall possess it forever." Can these birds stand literal fire and smoke and brimstone? Or is God using the very same language here, to describe this judgment that He used to describe the judgment upon Israel?

If the Lord speaks of Israel's purging, as a fire and brimstone judgment, does He not mean the same when He speaks of the fire and brimstone judgment upon the nations? The fact that the owl and the raven were to dwell there, would seem to corroborate this fully. God speaks of the judgment upon Babylon in just this way. Jer. 50:39, 40. The New Testament speaks of the **fiery** trial that purges individual Christians, but this is only one, here and there. In the case of Israel, it is a whole nation being judged. In the case of Great Babylon, it is the whole unfaithful church. But this last great judgment is the whole world—each individual who has not previously been judged and purged, now feels the judgment fire; and it is for the same beneficent purpose—correction. At this time also, death and hades (the grave) yielded up the dead which were in them, and they also were judged by the commandments written in the books—they must conform to them.

Isaiah tells us more of this great judgment in chap. 24: He says here: (ver. 18), "The windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall

fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high; (compare Jer. 49:16-18; in this text Jeremiah compares the overthrow of the Edomites, the Reds, to the destruction of Sodom and Gomorrah, exactly as in the case of Israel and Babylon), and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison." In this "prison" the nations who have forgotten God will "suffer the vengeance of eternal, (age-lasting), fire:" a fire which the Word declares is like unto the destruction of Sodom and Gomorrah. Peter says this fiery judgment is to last a thousand years. II Pet. 3:7.8. It is the white throne judgment executed by the people of God, in whom is vested the sonship, the dominion. "Know ye not that the saints shall judge the world?" While the fire of wrath is being poured out upon the nations, reducing them to ashes under the feet of Israel, (the outward and "inward" Jews made one; the visible church of Christ which is "left" upon the earth). Isaiah makes this inquiry: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting, **(Heb. age-lasting)**, burning?" Let us see if the Scriptures answer this question.

CHAPTER XVII.

THE INNUMERABLE COMPANY.

Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Paradise? Isa. 33.14-18. Here is a promise to some class, that they shall be kept while the indignation of the Lord is being poured out through His battle-axe, Israel. If you will turn to Isaiah 24; you will find this class spoken of again. Let us begin at the first verse; the prophet tells us here what is coming upon the earth; then he goes on, (ver. 5), to tell of the sins of the fallen church; then he speaks of their judgment; (6-12); he says here: "The city of confusion, (Babylon), is broken down: every house, (church?) is shut up that no man may come in. In the city is left desolation, and the gate is smitten with destruction." This smiting was done by the unrighteous government, the "bridle;" those who refused to obey its dictates have been purged by this smiting, and are now speaking uprightly; shutting their eyes from seeing evil, and will go safely through the great day of God, as Noah went through the flood: they will "glorify the Lord in the fires;" verses 14, 15. This is not the "firstfruits, (the body of Christ), neither is it the harvest, (Judah and the ten tribes); this is the **gleanings**; ver. 13. "As the shaking of an olive tree, and as the gleaning grapes when the vintage is done." "They shall lift up their voice, they shall sing for the majesty of the Lord," ver. 14. Not now do they speak of "the honor of **my** majesty;" they praise and extol the

King of Heaven, all whose works are truth, and His ways judgment: those who walk in pride He is able to abase." Dan. 4:30, 37. Babylon is always called in the Word: "Thou most proud;" this is the man of sin who exalted himself above all that is called God: but the seven times judgment has passed over him, (Dan. 4:23), and he now knows that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." So now, Isaiah says: (ver. 16): "From the uttermost part of the earth have I heard songs, even glory to the Righteous;" he hears these songs while the judgment is pouring down, and "fear, and the pit, and the snare, are upon thee, O inhabitant of the earth;" ver. 17. This is the innumerable company who have "washed their robes and made them white in the blood of the Lamb;" **their** judgment, (the great tribulation), is now over, and the fire of judgment is burning against the nations. "In that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isa. 4:1. The position of Israel is a dual position. **under** Christ, (His bride), but **over** the nations, sonship—ruling power; we see Israel referred to in the Word as Jehovah's bride, (Jer. 3:20), and again as His son. Ex. 4:22. Jesus occupies this same dual position; under God, (God is His Head, 1 Cor. 11:3), but **over** His body, the church. What is the name which these seven women so much desire? "All people of the earth shall see that thou art called by the name of the Lord." Deut. 28:10; Rev. 14:1; compare Jer. 23:6; with Jer. 33:16. These women are those members of the seven churches who fell away, have gone through the tribulation, and are now eager to serve day and night. Oh what gratitude must fill their hearts as their tears are wiped away. Having learned righteousness by the things they have suffered, they are now earnestly desirous to be called by the blessed name which Israel bears; they want the reproach, (of failing to get the **new** name), taken away. They are willing to go without the bread, and the beautiful garments of sonship; yes, this prodigal considers himself unworthy to be called a son, but God says: "Bring forth the **best robe** and put it on him;"these restored ones are to be the messen-

gers, (body), of that government that now rules the earth; they are **now** to be messengers of the righteous law of Jehovah, as the fallen church was once the messenger of Satan, (an adverse government); see II Cor. 11:15. They will now carry glorious news to the nations who have been brought down to mourning during the great day of God Almighty. "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud." Isa. 66:19. "After the glory hath He sent me unto the nations." Zech. 2:8. Thus they will bless the very nations who persecuted them during the dark reign of antichrist. What news do they carry? They have been singing about this news all along, for John heard what they said: "All nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15:4. Thus they look forward to the result of the white throne judgment. They have an invitation to carry: "In this mountain, (kingdom), will the Lord of hosts make unto **all people** a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined. Isa. 25:6. Will the nations accept this invitation? "Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold . . . .of the skirt of him that is a Jew, saying: We will go with you, for we have heard that **God is with you.**" Zech. 8:23. Ah! it is manifest now that Israel has the Immanuel, (God with us), status; the mighty sonship. "To Israel pertains the sonship". Are not these ten men the same ten kings who once hated the fallen church? The same nations whose judgment we have been reading about? They are now willing to follow that people to whom God gave the promise: "In thy seed shall all the families of the earth be blessed." Gen. 22:18. At last the nations are ready to bow to the seed of Abraham, and the birthright blessing is to be inherited: "Let people serve thee, and nations bow down to thee". Gen. 27:29. We have seen that part of the spiritual seed failed to obtain the Heavenly promises of the Divine nature—the prize of the high calling of God in Christ Jesus, and they are to share in the blessings of **this** calling: "Jacob and Israel, **my called.**" Isa. 48:12. "The sons also of them that afflicted thee shall come bending unto thee: and all they

that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee: The city of the Lord, the Zion of the Holy One of Israel. Whereas thou has been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Isa. 60:14, 15. "Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy;" she is not to be "terrible as an army with banners" any more. "Instead of thy fathers, (the teachers they had while they were being sealed), shall be thy children, whom thou mayest make princes in all the earth." Ps. 45:16. These children shall suck and "be delighted with the abundance, **(Heb. brightness)**, of her glory." Isa. 66:11. "And great shall be the peace of thy children," Isa. 54:13. The great thousand year "day" of judgment, when "every island fled away, and the mountains were not found," has drawn to a close. In the symbolic language of Scripture, a mountain means a kingdom; when the waters, (people), rise up against a mountain, they surround it, leaving the top like an island; this is a republic, (a government by the people). When the last great earthquake comes, it will shake down man's rule altogether, both islands and mountains. We have seen what the result of this judgment is to be: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. Turn once more to Isa. 24:21, 22. "And it shall come to pass in that day, that the Lord will punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together, as prisoners are gathered in the pit, and they shall be shut up in the prison, and **after many days shall they be visited."** "He hath sent me to bind up the broken hearted, (those that were broken by His rod), to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. Jerusalem, having broken the nations, is now ready for a ministration of healing: and "the dispensation of the fulness of times" is to begin, when "God will gather together in one **all things** in Christ." Eph. 1:10.

CHAPTER XVIII.

THE DISPENSATION OF THE FULLNESS OF TIMES.

The word "fullness" seems to be used here in the sense of completion; this dispensation seems to be the completion of times, as the Sabbath completed, or ended, the work of God. We have now considered **six** dispensations: "the world that was," having two days or dispensations—the one before the fall of man, and the one after. Also "this present evil world," having two dispensations—the Law, and the Gospel. We have seen that "the world to come" has two "times" of restitution—the restoration of the church, and the restoration of Israel; here are six days. We now come to the seventh great day, or dispensation; and as Jesus seemed to do much healing on the Sabbath, so also in this last great day there is a work of healing to do, when the last of the broken-hearted will be healed; the last prison will be opened to set at liberty them that are bruised. Jesus has come in to His inheritance: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He had to break them first, "dash them in pieces like a potters vessel;" Ps. 2:8, 9; now He will make them again another vessel—unto **honor.** Jer. 18:4. This is to be done by teaching; for the Lord has said through Jeremiah: "And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth, as they taught my people to swear by Baal; then shall they be built in the midst of my people." Jer. 12:16. Isaiah also spoke of this: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and **all nations** shall flow unto it. And many people shall go and say: 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths,' for out of Zion shall go forth the law, and the

word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war **any more.**" Isa. 2:2-4. Bless God! Now is the time when all nations shall come and worship before the Lord who dwells in Zion: "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Ps. 86:9. "Out of Zion, the perfection of beauty, God hath shined." Ps. 50:2. This is the lightening, (bright shining), which began to shine in the East, (Palestine), from the translated church, and is finally to be seen even to the West. Matt. 24:27. Yea, it shall shine to the uttermost ends of the earth; "And all the ends of the world shall remember and turn unto the Lord: and all kindreds of the nations shall worship before thee." Ps. 22:27. Having been judged they are now to be enlightened; and the light will come from the bride, the Lamb's wife. Rev. 21:24. We have seen that this great city, this bride, is composed of the **united** Israel, Judah and those joined to them—the ten tribes found in the Gospel church, the "net." It is indeed a "great city:" she has "lengthened her cords," and her environs stretch afar over both hemispheres. "Beautiful for situation, the joy of the whole earth is mount Zion. . . the city of the great King." Of this city David rapturously exclaimed: "Glorious things are spoken of thee, O city of God." Isaiah has given testimony on this wise: "The Gentiles, **(Heb. goi—nations),** shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62:2, 3. John describes this New Jerusalem very much the same as Isaiah does in chapter 54. John says that the names of the twelve tribes of the children of Israel were written on the gates, and the names of the twelve apostles of the Lamb were in the foundations of it: the city was founded on the living Word which they preached, the Messiah, the Lamb; it is His bride. "And the Spirit and the bride say: Come." To whom? To the nations who have been bruised

and broken by judgment; for "the leaves of the tree, (of life), were for the **healing** of the nations."....They certainly needed healing, from the description of those outside; as this healing takes place, they begin to walk in the light of the city: "And her light was like unto a stone most precious;" that is, she reflects the light that shines upon her from the temple.

We thus see three classes of saved, each on a different plane; like the three stories in the ark. The body of Christ, (the temple), is in the third story, the celestial glory—above all heavens. The bride, (the new Jerusalem), is in the second story, the terrestrial glory, the dominion; while the nations of them which are saved are in the lower story, the sustained life; that is, they eat of the leaves of the tree of life and are sustained by them. Thus the ark of God's salvation, with its three planes of blessedness, is above the first Heaven, (the moral plane), altogether; in fact it **rests upon** the "mountain in the field," the moral plane. (It was God's holy law to Israel which exalted them above the rest of the nations, making them His "mountain in the field"). The nations are now keeping the commandments of God: "Blessed are they that keep His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." What is entrance into the city? Jesus said that His church was a "city set on a hill;" entrance into His church therefore is entrance into the city "set on a hill;" a higher plane of life, **above** the fleshly plane of this world. We have seen that the new Jerusalem is in the terrestrial glory, the dominion; entrance into the city, then, is entrance into a **condition**, the third Heaven glory. This is a reward that is given for obedience. When is it given? "Behold, I come quickly; and my **reward** is with me, to give every man according as his work shall be." The body of Christ receives their reward at the close of the Gospel dispensation; Israel, (and those joined to them), receive theirs at the end of that period called in the Scriptures: "the day of His preparation," when Israel was being prepared by the sons of God, their shining teachers, for the high position to which they had been elected and called so long ago. "For the gifts and the calling of God are without repentance"—

change of mind. Now, as the end of the "dispensation of the fullness of times" draws near, a reward is to be given to the nations; to those who forsake sin and walk in the light. They are now to enter the city, the third Heaven glory; this is a restoration to the eminence upon which man was created; a welcome back into sonship. "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. 24:3-5. **Now** the solemn warning will go forth: "The time is at hand." He that is unjust let him be unjust still; he that is holy, let him be holy still." "Behold, I come quickly." The Desire of all nations is now coming, and the preparation to meet Him must be made before He comes. It seems that this is a warning that all will heed, for every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father. Phil. 2:10, 11.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself. . . . that unto me every knee shall bow, every tongue shall swear." Isa. 45:22, 23. When the Lord Jesus comes from Heaven and is revealed to His church, they will be swallowed up of life—covered; when He is revealed to Israel, they will receive the glorious defence—covering; then, at last, the Lord will "destroy, **(margin,** swallow up), in this mountain the face of the covering cast over **all people,** and the vail that is spread over all nations. He will swallow up death in victory." Isa. 25:7, 8. It will be remembered that darkness was the swaddling band of the world that left God. Job. 38:9. As Aaron's rod became a serpent and swallowed up the rods of the magicians, so will the One who was lifted up like the serpent, swallow up death in victory. The rod of God will swallow up the rule of the serpent, the one who has the power of death—the devil.

"The last enemy that shall be destroyed is death." I Cor. 15:26. "Then shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, (the holy hill), and in Jerusalem, (the bride), and before

His ancients; (the elders—firstborn ones), gloriously." Isa. 24:22, 23. Notice this is the same chapter that describes the fearful judgments upon the earth.

What a glorious outcome! worthy of a God who is LOVE. Thus "at evening time it shall be light:" "There shall be no night there . . . . for the Lord God giveth them light." The natural sun and moon will pale into insignificance compared with the bright shining which then fills the earth; they are, as it were, supplanted by the new Heavens: "Behold, I make all things new." We will notice a few of the Scripture texts regarding this new creation; this new Heavens and earth that John saw in vision.

CHAPTER XIX.

THE NEW HEAVENS AND NEW EARTH.

We find that the new Heavens have been in process of creation since Jesus Christ, the Corner Stone, was cut out without hands from the mountain—the Jewish kingdom. Dan. 2:45. Jesus was the "beginning of the creation of God." Rev. 3:14. Right then the creation of the new Heavens, (ruling powers, Gen. 1:18), began. He was the same Wisdom that was present when the natural Heavens and earth were created, and by Him alone, through reception of Him by faith, the creation of the spiritual new Heavens and earth takes place.

He has been creating the sun during the Gospel age; therefore He said that the righteous should shine forth as the **sun** at the end of that age. After this God begins the creation of the moon—Israel; by reception of Jesus as the Messiah they became ready to shine forth as the moon, in reflecting glory, at the end of their preparation day. Then the great day of God begins, the judgment of the nations by Israel; in that day the light of the moon will be as the light of the sun, and the light of the sun will be seven-fold; (by the addition of the seven churches?) Paul also speaks of another glory—the stars; and he says that one star differeth from another star in glory. This does not necessarily mean that some stars are larger than others; the difference is in the kind of light they give: for some are only reflectors of light that shines upon them, while others radiate light from themselves.

We have seen that the company of firstborn ones, who, as Israel's glorious teachers, turning them to righteousness, shone as the stars. Dan. 12:3. These are the seven stars of Jesus' **right** hand, the angels, (messengers), of the seven churches, the overcomers. Rev. 1:20. These are the angels who gather His elect—Israel. Matt. 24:31. If you will look up into the sky on a clear night, you will see seven stars

circling around the North star; these are distant suns, they are light **givers.** Even so will those overcomers of the seven churches who shine forth as the sun when Jesus comes, ever circle around, and point to, the Pole-star of the world—Jesus; the magnet who draws all men unto Himself.

But there are seven other stars to be seen, that differ greatly in glory, from these; we call them planets, (a Greek word meaning wanderers), because they are not what is called fixed stars; they change their places in the sky; these are not light givers, they have no light to give, they are only reflectors. Now the apostle Jude told us about a class of people whom he called **wandering stars!** he said the blackness of darkness was reserved to them for ever; (to the age) ; These are shut out from the presence of the Lord, and from the glory of His power, at the second coming of Jesus. 2 Thess. 1:9. We have seen that this company, (the fallen church, great Babylon), went forth into outer darkness, into judgment. Isaiah tells us that Babylon is a fallen star; (it had ceased to shine) ; but Daniel tells us that the brightness returned to it; and we have seen that those who come out of the tribulation, "those who escape" will be sent as messengers, (angels, stars), to guide the nations to Jesus. They are, therefore, shining; but what kind of light do they give? Do they differ in glory from those other stars, the stars of Jesus' right hand? Ah yes! These only reflect the light which shines upon them from the Sun of righteousness; they are in the terrestrial glory, paradise. Thus we have seen the spiritual sun, moon, and stars, which form the new Heavens. Much has been written of the blessed new earth, but the conception of it seems to be limited to a pastoral scene: wandering through "amaranthine bowers;" by peaceful streams; sitting under one's own vine and fig tree; etc. A world without sin, sickness, or sorrow; a land of loving smiles and happy praises to the King. But is this all? Are all the wonderful blessings with which nature teems to be withdrawn? Zechariah says: "In that day shall there be upon the bells of the horses, Holiness unto the Lord;" they are, then, to be using horses; Are these the **only** servants man is to have in this day? Are the powers of electricity no longer to be harnessed to his chariots? Nay;

Zion's children are to be princes in the earth—intellectual princes; and all the vast and mighty resources in earth, and sea, and air, will doubtless be at the disposal of the new mind given by God, and the Giver alone will be exalted in that day. This is the "golden age" of which mankind has dreamed so long; and the new Jerusalem, the perfection of beauty, will finally shine down upon an earth where every natural blessing is brought to fullest perfection, without the dangers which now attend the use of nature's powers. Now the Word tells us that this earth, radiant with blessing, all her wonderful, stored up energies unveiled and given to man, is to be surrendered to God; the Heaven is also to be yielded up. Jerusalem has been called "the throne of the Lord" according to the promise; Jer. 3:17; it has been "a great **white** throne;" but now she is to come down from this ruling position, this Heaven. "And I saw the holy city, new Jerusalem, descending out of Heaven from God." Such is the kingdom which the Son now delivers up to the Father; and He will accept it at His hand. "And I heard a great voice out of Heaven saying: "Behold, the tabernacle of God is with men, and He will dwell, **(Gr. tent)**, with them;" this is not a "visit," He is going to **dwell** with His beloved creation, He is going to tent over them as He did at the beginning. "And there was no more sea." It will be remembered that God likened the separation of the human family from Him, to the birth of a sea; Job. 38:8; when man is judged and returns to God, this "sea" will vanish, and the serpent in it, the carnal mind, God's adversary, will be destroyed. Jesus has reigned till He has put down all rule, and all authority, and power. He hath put all enemies under His feet. "Then cometh the end." "When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him, that put all things under Him, that God may be all in all." We have now seen four classes judged and brought back into "life." they have become living ones.

John speaks of four living ones who rest not day and night, saying: "Holy, holy, holy, Lord, God, Almighty, which was, and is, and is to come." Rev. 4:6.

Who are these four beasts? (the Emphatic Diaglott renders this "living ones"). In the Bible an earthly government

is symbolized by a beast. See Dan. 7:17. But the four classes brought to view here, are restored to **spiritual** rulership—dominion; they have entered **life**, hence the rendering of the Emphatic Diaglott seems specially fit. John says the first one was like a lion; in perfect harmony with this is the fact that the first company we have seen restored to life, (sonship), is Judah, the lion. Gen. 49:9. The second living one was like a calf; the ten tribes who were separated from Judah, worshipped a golden calf; it was their sin, the cause of their being carried away into captivity. These ten tribes have been lost in the sea of humanity, but the church of Jesus Christ has been gathered out of this sea; part of this church has fallen before this same sin, worshipped the golden calf of money, the love of which is the root of all evil. They have taken pleasure in fashion and luxury, and have not sought the oil; they are the foolish virgins; this is the second company judged and restored.

The third living one had a face as a man: the third company we have seen judged is the man of sin; the prodigal who went far away from his Father, and wasted his substance with riotous living. The fourth living one had a face as an eagle, the king of birds, the prince of the air; so, lastly, we have seen the prince of the power of the air judged. This is that class who exalted themselves as the eagle, "set their nest among the stars." As the sin of Esau (selling his birthright for a mess of red pottage) was the cause of his being called Edom—"red", in the Scriptures, so the sin of these last three classes is the cause of their being given the descriptive names: "calf," "man," "eagle." Each one of these classes we have seen brought to humble and ceaseless adoration of Him that sitteth upon the throne. But there is a company besides these four living ones; a company who wear crowns, "kings and priests." If they are kings they are overcomers; if they are priests, they are consecrated, have sacrificed. These have the life more abundant, the **crown** of life; these are the elders, (the firstborn ones), the body of Christ, who, like Him, have a joy set before them for which they yearn above and beyond all else; they want their God, and He wants them. The words of God to Aaron, (Num. 18:20); are touching in their ten-

derness:"Thou shalt have no inheritance in their land. . . I am thy part and thine inheritance among the children of Israel." Even thus is it with the holy, spiritual priesthood; naught else but God will satisfy the mighty call which is within. For Him they willingly suffer the loss of all things that they may win Christ, the Word of God; ("and the Word was God;" He was the **body** of God, for God was His head; I Cor. 11:3); and be found in Him, His will their beloved law. They press toward the mark for the prize; there is but one who will receive this prize, the one body of Christ; the prize is the crown of life which only one class wear—the elders. "And they cast their crowns before the throne. saying: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy **pleasure** they are and were created." Let us pause for a moment right here, and consider what possible pleasure a God of love could have, if a future of unspeakable torture stretched endlessly before the beings which He had created. Thank God, these kings and priests were not rejoicing over such a prospect.

This vision of the elders is the one glimpse we have given us in the Word, of the celestial glory. God has not seen best to tell us much about it, and "it hath not entered the heart of man. the things which God hath prepared for them that love Him." Those in terrestrial glory rule this planet, (under God). but as "night unto night showeth knowledge," we are taught a lesson by the far distant suns, sparkling radiantly as they supply light and blessing to the great universe of God; even so an eternity of glory and blessedness with **Him**, stretches before these beloved, firstborn, sons of God; those who have "made a covenant with Him by sacrifice."

The reader must not think that three comings of Christ have been presented in these pages; the Lord Himself will come the second time to take possession of His inheritance; but He is **revealed** first to His church, who "hope for the grace that is to be brought unto you at the revelation of Jesus Christ." I Pet. 1:13. Then, after the bride is made ready by the ministrations of the shining teachers, **they**, (Israel), will be ready to say: "Lo, this is our God; we have

waited for Him;" they will then enter the glory of His presence. Finally, the Desire of all nations will be revealed to them, (the nations), and they will ascend up into the hill of the Lord. "And the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. Then will come the loving benediction, welling up from the Father's heart: "Blessed be Egypt my people, and Assyria the work of my hands." Isa. 19:25. "The tabernacle of God is with men, and He will dwell, (tent), with them." Does not this mean the restoration of the covering of life, the dominion? Zion's children will indeed be made "princes in all the earth." "Behold I and the children which God hath given me." Heb. 2:13. "He shall see the travail of His soul and shall be satisfied." Like the children of the first Adam and his bride, they are the sons of God.

We know that the church has sung redemption's song during the Gospel age; Israel is also to sing when her judgment is passed over. Isa. 30:28, 29. And we have seen that the company brought out of great tribulation is to sing glory to the Righteous. Isa. 24:14-16. Rev. 15:2-4. And now, after "judgment has rained down as waters, and righteousness as a mighty stream," David calls upon **all the earth** to unite in an anthem that, floating up sweetly from every valley, echoing from hill to hill, shall wreathe the new earth, a chaplet of praise.

"Make a joyful noise unto the Lord, all the earth, make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King." Ps. 98:4-6. "And all the sons God shouted for joy."

Bless the Lord, O **my** soul: and all that is within **me** bless His holy name.

Hallelujah! (Praise Jehovah!)

CHAPTER XX.

THE INVITATION.

Seeing then that we have such hope, the thought will come to those interested: "How near are we to the great day, when the Bridegroom is to come, and the body of Christ be clothed upon with the wedding garment, the house from Heaven?" Our answer comes from Israel; they are God's sign, for the Word says they will **first** be restored to their land and then the pastors, (the shining teachers), will be given them, for now Michael, (the Image of God) will stand up and the resurrection will take place, Dan. 12:2. Paul says that the living will then be caught away. I Thess. 4:17. Do we see any signs of Israel's restoration? If we do, then the glorious day is dawning. Yes, God's promise to them has been fulfilled, and they are restored to their land, waiting for the promised shining forth: Dan. 12:3. Reader, the kingdom of Heaven is at hand! Have you the earnest of **your** inheritance? "I beseech you, suffer the word of exhortation." Paul of old, besought us to present our bodies a living sacrifice; that we should not count this life, or its pleasures, dear unto us. Remember: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Are you willing, like Paul, to suffer the loss of all things that you may win Christ? Have you been baptized into His body, by the Holy Spirit? If you have not, tarry before Him until you are endued with power from on high, the earnest of your inheritance. Then you will cast aside every weight and run eagerly for the promised prize: "Him that overcometh will I make a pillar in the **temple.**" "If we would judge ourselves, we should not be judged;" and we know the temple is not judged but measured. There is a stature of the fullness of Christ to be attained, and it will only be given as we empty ourselves of worldly thoughts and ambitions. "Watch ye, therefore, and pray always, that ye may be counted worthy to escape all

these things that shall come to pass, and to stand before the Son of man."

And you, dear one, who perhaps are not yet a subject of this glorious King, do you not want to become one? There is only one way to do this, and it is open to you; yes, you are earnestly **entreated** to come under the protection of that flag that undulates ever over the peaceful new Heavens and new earth; so that, with happy smiles, **you** may look up and sing: "His banner over me is love." Do you ask how you may become His subject? If you were an alien, and were asked to become a citizen of the United States, you would probably think the matter over seriously: you would ask yourself if you liked the government; Was it just, was it powerful, able to give you the protection you needed? You would consider if you liked the people; Were they peaceable, friendly? You would not forget to take into account its opportunities; What does it offer you? You would ask what you would lose by leaving your present ruler. Having decided to transfer your allegiance, you would then take, soberly, the necessary steps; make application at the appointed place. Now Jesus has given you an invitation to become a citizen of the glorious kingdom of God. Let me solemnly assure you that He is the **only** King who can deliver you from the greatest enemy of mankind; death, "the king of terrors." "I will raise him up at the last day," is His faithful promise to every believer. Are the people friendly? "Every one that loveth Him that begat, loveth him also that is begotten of Him." What does King Jesus offer? "To him that overcometh will I grant to sit with me in my throne."

We have seen in the foregoing pages, that it is a real throne, a mighty dominion, which He shares with His people. What will you lose by leaving the prince of **this** world? "There shall be no reward to the evil man; the candle of the wicked shall be put out." Prov. 24:20. "He preserveth not the life of the wicked." Job. 36:6. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he **could not be found.** Ps. 37:10, 35. "The man that

wandereth out of the way of understanding, shall **remain** in the congregation of the dead." Prov. 21:16. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion. **(Heb. tread),** over them in the morning; and their form, (R. V. margin), shall consume in the grave, the grave being an habitation to every one of them." (margin). "He shall go to the generation of his fathers; they shall **never** see light." "Man that is in honor, and understandeth not, is like the beasts that perish." Ps. 49:14, 19, 20. "He that hath the Son hath life; and he that hath not the Son of God, hath not life." I John. 5:12. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. "The wages of sin is **death."** Rom. 6:23. Having decided that this is not the kind of a future you like to look forward to, you desire, of course, to escape from the bondage of sin; (your present ruler). Where is the appointed place to be received into the kingdom of God? At the mercy seat, Jesus Christ. "No man cometh unto the Father, but by me." "And him that cometh to me, I will **in no wise** cast out." Praise God! to come, is to be received. If the reader should feel a touch, a melting desire for the things of God, come into his heart while reading these lines, I beseech you, do not quench it, but yield humbly, and, on bended knees, solemnly **turn** from self and sin; ask God to apply the cleansing blood of the Lamb of God, and you will arise to walk in newness of life; weakness will be exchanged for strength, and you will pass from death unto life. Love and joy undreamed of will fill your heart, as you wait for the Son of God to come from Heaven, and usher you in to that life which knows not the shadow of death: but goes on and still on, in "joy that hath not entered the heart of man." Even now, you will receive a bequest that is priceless: "My **peace** I give unto you."

As the reader has followed on through these pages he has noticed the divisions which have taken place as the different ages have been entered; a part of the professed people of God going down into judgment, part going up to a higher plane, a brighter light, a greater glory. We have seen that the Scriptures teach that there is to be a glorious, earthly kingdom; that Jesus has promised it to His people who are

alive on the earth when He comes. It is called "terrestrial glory," distinguishing it from the Heavenly glory. Much has been written, at various times, about the "home over there," by those who have seen the Heavenly promises. Others, having their eyes opened to those promises which speak of a restored Eden, have contended earnestly that the meek should inherit the **earth.** Are they not both right? Are there not two sets of promises? The fact that the promise of terrestrial glory, (sonship), is first fulfilled to the church, and afterwards to Israel, (and those joined to them), eliminates the difficulty experienced in disentangling the promises of the Old Testament; some pleading that they are to be spiritually understood, and are for the spiritual Zion; others are strenuously averring that they are literal promises to the literal house of Israel, God has promised a restoration to the paradise (terrestrial) glory to all that obey Him; but those that have been baptized into the body of Christ are partakers of the Divine nature. This is the city's glorious temple, of which the "overcomers" have been made a part. Rev. 3:12. In celestial glory, far above the holy city, this temple (the Lord God Almighty and the Lamb—Head and body) sends forth the bright rays which outshine the sun, glowing down in undying love upon the blessed bride—the New Jerusalem.

For this kingdom Jesus taught us to pray: "Thy kingdom come."

For the coming of this King we long: "Come, Lord Jesus, come quickly," is the cry of every heart who understands what it will mean to this earth to have such a Ruler.

The tidings of such a kingdom is indeed "good news"—Gospel.

"THE GLORIOUS GOSPEL OF THE BLESSED GOD."

* * *

"Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

"For of Him, and through Him, and to Him are all things: to whom be glory forever. Amen."

The Sufferings of Christ

and

The Glory

That Should Follow

E. J. PENNEY,
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The Sufferings of Christ and The Glory That Should Follow

With wondering hearts the prophets of old sought to understand just **what** the Spirit of Christ which was in them signified, when it testified in them to the above fact. But with what inexpressible reverence and tenderness the Christian, who has known and loved his Lord, approaches the theme. As we search the Scriptures and meditate on this marvel of grace our hearts fill with love and praise, and the precious Lamb grows dearer as, in imagination, we stand at the cross and hold His feet. As we read on and on, we see the wonderful power with which He was gifted, sea and wind, animals and men being subject to Him, and yet we hear Him say: "I lay down my life"! Why, oh **why** Master? To Peter's carnal mind this was the **last** thing his beloved Master should do; lay down this life so full of power to bless and heal and help! But let us read on: "that (in order that) I might **take it again.**" Ah! **now** we see the reason why He laid it down, that He might receive it again! A more powerful life that He could give to a dying world. The same Greek word rendered "take" here, is, in the next line, translated "receive": "this commandment have I **received** of my Father." The English word is used in the same way: we could take a book away from a child, or we could take (receive) it if he handed it to us. It is evident that Jesus "received" His life from the Father, for it is many times stated that God raised Him from the dead, as He had promised He would. Jesus says: "I have power (authority) to lay it down, and I have power (authority) to take (receive) it again"; this **commandment** have I received of my Father. He knew that He must lay down the precious blood life that He had, in order that He might arise a quickening (life-giving) spirit. Thus we see that the Scripture study before us resolves itself into two branches: "The sufferings of Christ", and "the glory that should follow." When we have found what God says in

His Word in regard to each of these statements, we have something that we can proclaim with boldness, without shrinking. Something that calls for no apology, and abundantly satisfies the challenge of reason; let us therefore search the Scriptures. Turn to 1 Cor. 15:45; the quotation is taken from the R. V. as that renders it correctly. "So also it is written, the first man Adam became a living soul. The last Adam **became** a life-giving spirit." In Heb. 5:9, the apostle tells us **when** He became a life-giving spirit: "And being made perfect He became the Author (cause) of eternal salvation unto all them that obey Him." That is, He became a life-giving spirit. When was He made perfect? Heb. 2:10, tells us that He was made perfect through **suffering.** He had to suffer the death of the cross in order to rise to that higher perfect life, and be able to quicken others. In Phil. 2:8, Paul says that Jesus became obedient unto death, even the death of the cross; this was the last, final, suffering. Here He poured out His life blood in obedience to the command He had received from the Father. He died for all, hence whosoever comes to Him receives the promised new life. Thus it **cost** Jesus the precious uncondemned blood life that He had in order to "become a life-giving spirit"—in order to obtain this new life for us; hence we are bought with a price, the precious blood of Christ, as of a Lamb." Paul says: ". . . . . ye are not your own for (because) ye a bought with a price." Evidently we **were "our own"** but when we accept as our ransom the price He paid, we become His own, and His blessed life and mind and Spirit is **substituted** within us **instead** of the fallen mind and spirit. Paul, realizing this fact said: "Nevertheless I live; yet not I, **Christ** liveth in me." The living Christ had been substituted within him taking the place of the old man who, Paul declared, died daily. Instead of being "children of wrath"—fallen humanity, we are now "children of God", risen with Christ through faith in His blood. Paul says righteousness shall be imputed to us **if** we believe on Him that raised up Jesus, our Lord, from the dead; it is given when we receive Christ by faith. As Jesus hung upon the cross, one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. In the Old Testament types the blood of

the sacrifice was poured out at the bottom of the altar, going down into the earth. When Jesus' blood poured out from His side, did it go down into the earth? Yes, and the Bible says "it speaketh better things than that of Abel." The blood of Abel cried unto God from the **ground.** What for? Vengeance! What does the blood of Jesus speak? It bears continual witness that "God spared not His own Son, but delivered Him up for us all." "There are three that bear witness in the earth; the spirit, and the water, and the blood; and these three agree in one." That is, they all speak the same thing, they bear the same witness. "And this is the witness (RV.—the same Greek word is used here that was translated "witness" previously.) that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son of God hath not life." John, the Baptist testified to the same thing, going a bit farther: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God ('thou shalt surely die' Gen 2:17) **abideth** on him". John 3:36. The Holy Spirit bears witness to the believers that they have received the life, 1 John 5:10, and **through** believers witnesses to the world. How long will the blood speak? As long as there is a sinner left in the earth! "Father forgive them." Under the **Mosaic Law,** the high priest "entered into the holy place every year with blood of others"; "But Christ" . . . . "by His own blood He entered in once into the holy place, (heaven itself) having obtained eternal redemption for us." He could not enter there until He had "laid down" His blood life—it **cost** Him that to become a life-giving spirit, that was the price He paid, thus the earth holds the ransom price. God told His people of old: "Ye have sold yourselves for naught, and ye shall be redeemed without money and without price." Even so have we now yielded ourselves to a new Master, Christ. He bought, but we must accept the ransom price and yield ourselves to Him. "I, if I be lifted up, will draw all men unto me." He does the drawing, but we must do the yielding; when we yield ourselves to Him, He gives us a new life that does not have the sentence of death resting upon it. We are a new creation, created anew in Christ Jesus. He died for all, "that whoso-

ever believeth on Him should not perish, but have everlasting life." He gave His human life **for** all, but He gives the new life **to** those who accept Him. "And you hath He quickened (made alive) who were dead in trespasses and sins." The sacrifice of His blood life, and the giving of the new life (to believers) are indissolubly linked in the Scriptures. Paul declares: "If Christ be not risen from the dead, ye are yet in your sins."

The first Adam died on account of his own sin, but the second Adam died on account of **our** sins—it was our need that He met—and was raised for our justification; and we are justified through faith in His blood. This sacrifice that Jesus made of His precious uncondemned human life, in order that He might ascend up to the right hand of the Father and be a Life giver to a dying world, is continually pictured out in sacred writ. In the very beginning, in Genesis, we read that after the commandment God had given to the first pair had been broken, and they had been brought into judgment on account of their transgression, and the sentence of death had been pronounced upon them, after all this, we read that "God made coats of skins and clothed (covered) them." This covering could not have been provided without the **sacrifice of animal life** to furnish it, therefore the animal must die, must shed its blood. It was not slain **instead** of the guilty pair; the statement is not made that its death appeased the **wrath** of God, but His **love** for His creation, the work of His hands, was manifested by this act that provided for them a covering. What a perfect picture we have here of "the Lamb of God"! Does Christ cover (clothe) His church? "For as many of you as have been baptised into Christ, have **put on** (Gr. **enduo**—been clothed with) Christ." Gal. 3:27. Christ has covered them; but He was first "led as a Lamb to the slaughter" before He could rise and go to the right hand of the Father and clothe His people with Himself. O how much we "put on" when we are clothed with Christ! He was "the express image of God"; therefore we put on, are clothed with, the image of God; we **wear** it, in fact, for the same Greek word **("phoreo")** rendered "bear" the image of the heavenly, is also translated "wear" in this instance: "They that wear **(phoreo)** soft clothing are in kings houses." The lexicon defines **"phoreo"** thus: "to bear con-

tinually, to wear." This clothing is not seen yet, we wait for "the manifestation of the sons of God." What else do we put on when we are clothed with Christ? Well, He is continually declared in the Scriptures to be our life. "When He who is our **life** shall appear, then shall we also appear (be manifested R. V.) with Him in glory." When therefore, we put on Christ, we are clothed with life—the new life. The "outward" man still continues to die, hence Paul says: "We have the **sentence of death** in ourselves," but the inward man (the new creation) is renewed day by day." What else do we put on when we are clothed with Christ? "His name is called the Word of God." Hence the new creation is clothed with the Word, and the apostle John says: "He that keepeth His commandments **dwelleth** in Him" (the Word); thus "the Most High is his habitation." Paul calls this clothing "our house (habitation) which is from Heaven." 2 Cor. 5:2. Paul also said that he "gloried in his infirmities that the power of Christ might rest upon (Gr. episkenoo, **tent** over) him." This shows us that the covering that rests upon each one of God's people, is a tent (a habitation) that entirely surrounds them as long as they abide in Christ; "He that keepeth His commandments **dwelleth** in Him." If we should entirely turn away from Him (the Word which is life), we should lose life (die) as Adam did, for Adam certinly lost the things that are now restored to us by Christ. Yea, He gives us much **more** than Adam lost. "I am come that they might have life, and that they might have it **more abundantly.**"—the "more abundant" being the celestial glory given when we follow the Lamb through death into resurrection glory.

Now the first chapter of John's gospel tells us that this Word that now clothes, tents over, the believer, existed in the beginning. "In the beginning was the Word, and the Word was with God, and the Word was God." The same was in the beginning with God. (see Prov. 8:22-30 and 1 Cor. 1:24.) All things were made by Him; and without Him was not anything made that was made. In Him (the Word) was **life**, and the life was the light of men." As long as Adam was obedient to this Word which is life, he dwelt in life—was covered by life; he was in the image of God. And let it be remembered, **God did not leave Adam,** it was Adam who left God when he went away from the Word

(commandment). "And the Word was God;" the Most High was no longer his habitation. God had told him: "The day thou eatest thereof, thou shalt surely die"—lose life; and when he disobeyed that commandment, he went out from under the protecting canopy of that Word which is **life.** Being now unprotected from the unseen enemies in the air (microbes) he, this living soul, Adam, eventually became the prey of the great enemy, death, and returned to dust. "The soul that sinneth, it shall die." Eze. 18:20. But God, who is rich in mercy, for His great love wherewith He loved us, went after man to bring him back to Himself; hence we read that "the Word was made flesh"; that Word that man had forsaken, that Word that was in the beginning, was made flesh, and dwelt among us. "And God was in Christ (the Word) reconciling the world unto Himself."

Paul says: "God hath committed unto us (the apostles) the word of reconciliation; as though God did beseech you by us, we pray you in Christ's stead; be ye reconciled to God". Think of it! The Almighty God **beseeching** man to come back to Him! So we see that there is something for **us** to do. Jesus had done His part; He kept the commandment that He had received from the Father, and was obedient unto death, even the death of the cross. God had done His part; He faithfully kept His promise and raised Jesus from the dead and gave Him glory that our faith and hope might be in Him. It remains for us to do **our** part: "Believe on the Lord Jesus Christ and thou shalt be saved." Now Paul says, "We also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." (Gr. **katalagee)** Rom. 5:11. R. V. The Greek word **"katalagee"** occurs in three other places in the New Testament, and, in these instances, is properly translated "reconciliation" in the A. V. We have seen how the first Adam left the Word of God, and lost the life that had enveloped, covered, him. But the second Adam, the Lord from heaven, never left God, never went out from under that covering of life. But what happened at the cross? Why that agonized cry: "My God, My God, Why hast Thou forsaken me?" Simply this, that He had to lay down His human life in order to rise a life-giving spirit, and He could not die while His God, His life, enveloped Him, hence that covering of life

had to be withdrawn. Thus He who knew no sin went down into the same condition into which sin had brought humanity, and He was **"without God"**, as the whole world is declared to be. Eph. 2:12. This was done for us: "He was made sin for us." Thus God "laid upon Him the iniquity of us all." Why? That "through His stripes we might be healed." In obedience to the command He had received from His Father, He bore the suffering that preceded the laying down of His human, blood life, that He might arise in deathless glory, go to the Father, and breathe down the new life upon all who yielded themselves to Him—the **Word.** Thus He "obtained eternal redemption for us." He had conquered death; "death had no more dominion over Him."

What a wonderful story it is that the Word who was in the beginning with God, and who **was** God, should thus come down after man. Let us turn again to the statement in the first chapter of the Gospel of John: "In the beginning was the Word, and the Word was with God, and **the Word was God.** How was the Word with God? How was He God? Has not God presented a picture to us that makes this clear? Let us look at the likeness He made of himself and see: "Let **us** make man in **our** image, after **our** likeness." Did He make two? Nay! God is one! We read on: "In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called **their** name Adam, in the day when they were created." Gen. 5:1, 2. We see by this that Eve was a **part** of Adam. We read on that she was brought forth from him, made into a woman, and returned to him again for the purpose of generating the world. Does not this show us how the Word (wisdom—see Prov. 8th chapter) was with God, a part of God in fact? Did not the Word come forth from the Father, was He not made flesh, born of a woman, the Son of God, and suffered the death of the cross in order that He might return to the Father for the purpose of **regenerating** the world? Listen: "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." John 16:28. "I am come that they might have life, and that they might have it more abundantly." John 10:10. "In Him (the Word) was life; and the life was the light of men." "I am the light of the

world; he that followeth me shall not walk in darkness, but shall have the light of life." "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the **only** begotten of the Father, full of grace and truth." John 1:14. "God hath in these last days spoken to us by His Son . . . . by Whom also He made the worlds." Heb. 1: 1, 2. Jesus was "declared to be the Son of God with power . . . . by the resurrection from the dead." His resurrection proved that the sentence of death did not rest upon Him; He was the Head of a **new** creation. Let us notice the wonderful similitude in the process described in Genesis of the first creation, and the process described in the New Testament of the new creation. We read that Adam was made of the dust of the earth; he was all perfectly formed: every cord, muscle and nerve was in place; heart and lungs, every organ of the body was there, but all was motionless and still; no **life** was there. And then God began to breathe into the nostrils, probably as a physician sometimes breathes into the nostrils of a still-born child. Under that warm, powerful inbreathing, the body began to warm, the substance in the veins melted, and began to circulate; the heart began to throb; the intake and exhalation of air commenced, "and man (the whole man) **became** a living soul." Notice that his descendants are also called "souls." There were eight souls saved in the ark, and seventy souls came into Egypt with Jacob. Ex. 1:5. Now what does the Scripture tell us in regard to the **new** creation? It tells us that when Jesus came there was no spiritual life as yet in the world; the Law, given by God through Moses, was a school master (Gr. **pedagogue**-child-leader) to lead to Christ, the life-giver, but Paul says it could not give life. Life and immortality were brought to light through Christ. We read that after He rose from the dead, He appeared to His disciples as they were gathered together, and "He breathed on them and said unto them: Receive ye the Holy Ghost." The margin of the R. V. says "Holy Spirit," but the two words mean the same; the word "ghost" being derived from the old Anglo Saxon word "gast" which means breath; while the word "spirit" is derived from the Latin **"spirare"** —to breathe. In the language used by Jesus the word is **"Hagios Pneuma"**—Holy Spirit, and the primary meaning

of **pneuma,** as given in the lexicon, is wind, air, breath. Now the Holy Spirit was not given till Jesus was glorified, hence He was giving them an illustration of what He was about to pour out upon them when, with a sound like "a rushing mighty **wind,"** the Holy Spirit should descend upon them. Peter said at this time: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, (which God had promised Him if He laid down His human life) He hath shed forth this, which ye now see and hear." Acts 2:33. Now Paul tells us that this renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Saviour, was the washing of **regeneration** — the new birth. Titus 3:5, 6. Here the new creation began. Jesus tells us: "Except a man be born again—regenerated, he cannot see the kingdom of God." John 3:3. The margin renders it "born from above"; and we read in the first chapter, verse 13, that we were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. In verse 12 he says that such are the sons of God. Now "God is a Spirit", and He is called the Father of spirits, Heb. 12:9. His children therefore, the sons of God, are called "spirits" in the Word: they bear His likeness, and will, Paul says, bear (wear) His image, just as the "souls", the sons of Adam, were begotten in his likeness, after his image. Some think that the children of Seth were the sons of God mentioned in Gen. 6:2, but they were in **Adam's** likeness, and wore his image. Gen. 5:3. The sons of God must have been born before Adam left God, while he still wore God's image, and God could and did impart His spirit to the offspring of the blessed pair. Peter tells us that there were some disobedient spirits (sons of God) in the time of Noah; 1 Pet. 3:19, 20.

Comparing the two creations, Paul says that the first was natural (Gr. **soulical)** while the new is **spiritual;** this distinction is carefully preserved throughout the New Testament. Upon this new creation the sentence of death does not rest and they will come forth triumphant from the grave as Jesus did; in them God will show "the exceeding riches of His grace through Christ Jesus." "And the glory which thou gavest me I have given them." All this exceeding riches of grace, all this mercy, all the glory and joy

that we hope for when He shall appear, have been brought about by the cross; this is the "glory that should follow" the sufferings of Christ. He is the mercy-seat (Gr. **hilasterion**) for our sins; here, and here alone, God meets man. This word "hilasterion" rendered "propitiation" in Rom. 3:25, occurs also in Heb. 9:5, and is there translated properly "mercy-seat." As we turn to the type under the law, we find that the Hebrew word translated "mercy-seat" is **"kaporeth"** and means literally "the place of covering (sin.") The place of covering! Does not this corroborate in the most emphatic manner the thought presented in the New Testament that Christ **covers** His people? He is indeed the mercy-seat; here we obtain the gracious forgivness that we all need. As "kapporeth" signifies "the place of covering", "kapher" signifies "to cover"; this same word is translated "forgive", "reconciliation", and "atonement" in the Old Testament. Over and over again the covering (clothing) provided by "the Lamb of God that taketh away the sin of the world", is typified by the Mosaic law; forgiveness, reconciliation, atonement, by the sacrificed Lamb. Let us turn again to the New Testament and read the inspired instruction in regard to the sacrifice of Christ as it is presented to us by the apostle John: "Herein is love, not that we loved God, but that **He loved us,** and sent His Son to be the propitiation (Gr. **hilasmos**—sacrifice) for our sins." 1 John 4:10. Jesus testified to this fact when He said: "I lay down my life (sacrifice it) in order that I might receive it again . . . . . This commandment have I received of my Father"—His Father had sent Him for this very purpose. Here we have the picture presented to us of God seeking to reconcile man to Himself through the sacrifice of Christ. Let us read on: turn to Heb. 2:17 R. V. Here we read that Jesus made propitiation (Gr. **hilaskomai**—made sacrifice) for the sins of the people"; **"hilaskomai"** signifies the **act** of sacrificing, while **"hilasmos"** signifies the victim—the sacrifice itself. The real meaning of **"hilasmos"** is sacrifice, and it harmonizes perfectly with the whole doctrine presented in the Scriptures. When the publican smote upon his breast crying: "God be merciful to me a sinner" he used this same word, showing that he asked for it on account of a sacrifice. We have seen that

the thought expressed throughout the Scriptures, is that the sacrifice of Christ was made to reconcile man to God; **not once** is it stated that God was reconciled to man! This is the exact opposite to the idea entertained by heathen nations; **they** offered sacrifice to appease the wrath of their heathen gods—to propitiate them. "Croesus appeased, or made an atonement to the Delphic god by immense sacrifices." Thank God **our** sacrifice was not patterned after the heathen idea. "As high as the heaven is above the earth, so high is my way above your way, and my thoughts above your thoughts, saith the Lord." God's Word, as ministered to us by Christ and His apostles is very far above the idea expressed in heathen literature. But as the centuries rolled away, many came into the church without conversion, without the change of heart and **mind** that conversion would bring. Many followed the Emporor Constantine into Christianity for reasons of policy, and obtained high positions therein. Some of these were philosophers, thinkers, writers; but alas, they were still heathen in heart and mind, and so we find an immense amount of literature poured out like a flood during the early centuries of the Christian church, that has tinctured its doctrines with ideas that have their origin in the dark recesses of the heathen world. Like a river (see Rev. 12: 15 R. V.) it has flowed on and on, its philosophies influencing the minds of the men who translated the original Greek into English and other languages, as they strove to get the exact thought of the inspired writers. This accounts for the great variety of opinions among believers: some protesting earnestly against what others still believe is part of the river of truth that proceded out of the throne of God and the Lamb. Let us turn from this wilderness of ideas to the blessed thought that "God was in Christ reconciling the **world unto Himself.**" Our God beseeches man to be reconciled to Him. He had this same mind in the very beginning when He sacrificed the life of the animal to provide a covering for His erring creation. Gen. 3:21. The Greek word translated "reconciliation" is **"katalage"** and signifies "a thorough change"; of course this cannot, then, be applied to God, "with whom is no variableness neither shadow of turning"; the change must come on man's part. Man had left

God's Word and lost life by it—he left life; now he must come back to God's Word and receive the new life that He has so mercifully provided by the sacrifice of Christ. God did not withdraw from Jesus because He was angry with Him; His wrath was not poured out upon Him **instead** of being poured out upon a guilty world, but He withdrew from Him in order to let Him die, because death could never come while God, His life, covered Him; and had He not died, He could never have risen a life-giving spirit; this great sacrifice must inevitably precede the seating of the Life-giver at the Father's side. To this sacrifice pointed every lamb slain under the Mosaic law. This is the foundation, the solid rock upon which the church is built; without the cross, without the sacrifice, without the shedding of His precious blood, there could have been **no salvation possible;** no life beside the mortal flesh life that God in His justice had condemned to dust. What words can picture the joy in the heart of Jesus as consciousness dawned upon Him, and the realization rushed over Him that His Father had been true, and victory over death was His! He, Jesus, had carried out His Father's commandment, had committed Himself to Him that promised, and He had not failed Him! All hail! Forever past was the dreaded agony and shame of the cross that had filled each waking moment as the time drew near. His mission was accomplished; His Father's command carried out; He had endured the cross, despised the shame for the joy set before Him, and now, **now** what limitless oceans of joy stretched before Him, each wavelet sparkling as the glorious sun of a new day lit up creation with the sunlight of God's love that He could now pour down upon a thirsty, famishing, dying world. "I, if I be lifted up, will draw all men unto me." Death had been conquered: the death sentence was not abrogated but was rendered powerless to hold the **new** creation by the death and resurrection of the Lord, and a mighty Redeemer now sits at the right hand of the Father, one who has power to say: "I will redeem them from death; O death I will be thy plagues, O grave I will be thy destruction". A mighty Life-giver now sits at the right hand of the Majesty in the heavens, He who is the resurrection and the life. The **regeneration** is now to begin, and a new creation is to be

presented to the Father. "Behold I and the children Thou hast given me." Upon this new creation the sentence of death does not rest, and the gates of the grave shall not prevail against them.

Thus "the sufferings of Christ" opened a door of hope to all mankind, a door of **faith**, and through this door, Jews as well as Gentiles must enter, if they want to share in "the glory that should follow." To the opostle Peter was given the inestimable privilege of opening this "door of faith" to the Gentiles; Acts 14:27, and 15:7; and also to the Jews. Acts 2:14.

Evidently the Lord did not forget that He had promised to give Peter the keys. Now keys are made to open doors; hence, in accordance with the promise of the Lord, Peter preached the **first**, opening sermon to the Jews and also to the Gentiles, and "opened to them the Scriptures" (Luke 24:32) concerning the Lord of **life** and glory. This door into the kingdom of Heaven now stands open wide, and the **King** stands ready to receive His new subjects. Very few in this world of pomp can get an audience with a king; they must have either great wealth, or outstanding ability of some sort; but **this** King has said: "Him that cometh unto me, I will **in no wise** cast out." "I am the way, the truth, and the **life**; by me, if any man enter in, he shall be saved." There is no other way, and entrance in was made possible by suffering such as pen cannot picture. Sinner friend (and there is no one who does not stand under this classification) are you not going to take advantage of this great opportunity, purchased at the cost of such unspeakable agony? Perhaps you say: "Oh yes, perhaps sometime I will." But how will you feel if you wait till the end of a life spent in the service of self and sin, and then say: "**Now** You can have me"! No chance for obedient, loving, service; **nothing** but a wreck to give to "Him who loved you and gave Himself for you"! And how about the risk of death coming suddenly? What if the mind should become clouded, and the darkness of unconsciousness should settle down upon you? What if the pain and distress of the last sickness is so great that you **cannot** attend to this important matter? "If any man love not the Lord Jesus Christ let him be anathema"! "He that loveth me, keepeth my com-

mandments; he that loveth me not, keepeth not my commandments;" and no ministrations of priests or ministers at the last gasping moment of life, is going to take the place of a covenant with God through Jesus Christ. Friend, attend to this **now!** Give yourself and your life to Him who gave Himself for you, and you will receive the "washing of regeneration"—that is, you will be given a **new** life; the old man with all his sins is dead, and a new being like a new born babe, without a single sin, is substituted for the old. Such is "the washing of regeneration", or, as the Emphatic Diaglott translates it: "the bath of a new-birth". The human family, every member of it, possesses nothing at the first birth but the mortal, human, life given us by "the fathers of our **flesh**"—they could not impart the spiritual life, therefore we are "dead (devoid of spiritual life) while we live." Hence the necessity of being born **again;** being begotten by the "Father of spirits." There is but **one** "Father of spirits"—the heavenly Father, and the life He imparts is spiritual. "First that which is natural (animal) afterward that which is spiritual." The spiritual life thus given needs to be nourished that we may "grow up into the measure of the stature of the fulness of Christ"; in order to do this we must "walk after the Spirit." The solemn warning is given us: "If ye walk after the flesh ye shall **die**"; that is, we shall again go down into that dead condition from which we had been delivered; the apostle says that such are **"twice** dead, plucked up by the roots." "They that walk after the flesh, shall, of the flesh, reap corruption; but they that walk after the Spirit, shall of the Spirit reap **life everlasting.** God has made no provision for an eternity of unhappiness for His creatures, but "It hath not **entered the heart** of man, the things that God hath prepared for them that love Him! What a wealth of anticipation is here; no weakness, no sorrow will be there for the Lord God, our heavenly Father, will wipe away tears from off all faces and there shall be no more pain, for the former things are passed away"—forever.

"I have set before you life and death . . . .
therefore choose life."

"I, if I be lifted up, will draw all men unto Me.
Come!

The Spirit of Man

is

The Candle of the Lord

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The Spirit of Man

is

The Candle of the Lord

In the following study we shall endeavor to learn what the **Bible** has to say about the spirit of man—this candle. We all know that a candle is no good to anyone unless it is lighted. As the Word of God is the only thing that can give us the true light on this subject we turn to that; "The entrance of Thy Word giveth light." We read there that Jesus Christ, "whose name is called the Word of God", is the light of the world. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." These words of our Lord reveal the fact that "light" and "life" are synonymous terms in the Bible. "He that followeth me shall not walk in darkness"; We see by this that those who do **not** follow Him, "walk in darkness." Continuing the verse we will read what those Divine lips uttered, for they give us mighty instruction: "but shall have the **light** of **life**"! Here He tells us that those who follow Him have light; He tells us that they **live!** "They that follow Him are called, and chosen, and faithful." They are the "called out" ones. The Greek word for this class of people is "ekkleesia"; it is usually translated "church" in the authorized version of the Scriptures. In the first chapter of the Revelation to St. John we read that he was given a vision of seven golden candlesticks, and in their midst stood one like unto the Son of man; "Where two or three are gathered together in my name, there am I in the midst of them." In this wonderful vision that John saw, Jesus told him that the seven candlesticks were the seven churches — the "ekkleesia" the called out ones; those who had been "called out of darkness into His marvelous light." Now, as those who followed Him did not walk in

darkness but had the light of life, those candles were all lighted and shining! Who lit them? The Scripture says that God is the "Father of lights". If He is a Father He has children, hence the seven churches (the seven candlesticks) were "children of light"! The apostle James explains this as follows: "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us (the church) with the Word of truth". James 1:17, 18. They had been born **again,** from above, and a new world was thus begun; they had been created anew in Christ Jesus. As God is the Father of lights because He gives the light of life to the candle (the spirit), it follows that He is the Father of spirits because He gives life to the spirit. The Word confirms this, for Jesus says that God is a Spirit, and the apostle tells us that He is the Father of spirits. Heb. 12:9. He is the Father of the **new** creation, the spiritual world; of those who had "passed from death unto life", from darkness to light. They had been lighted by the "true Light that lighteth every man that cometh into the world." No man can enter this new world, this new creation, without receiving the light of life from the true light—Jesus Christ; and it is received by **faith.** "While ye have the Light, believe in the Light that ye may be the children of light." "For Thou wilt light my candle; the Lord my God will enlighten my darkness." Ps. 18: 28. Only God can light this candle through the Lifegiver—Christ. "In Him was light, and the light was the **life."** "The law of the spirit of life which is in Christ, hath made me free from the law of sin and death." This spirit of life alone can set one free from the death and darkness of the fallen creation; the sentence of death does not rest upon this new world "created in Christ Jesus." "He that hath the Son hath life, and he that hath not the Son of God hath not life." They do not have the light of life; their candles are not lighted and they walk in darkness. "I am come a light into the world, that whosoever believeth in me should not abide in darkness." Jesus said to the unbelieving Jews: "Ye will not come to me that ye might have life." So we see that men must **come** to Christ,

in fact they must become **part** of Him; they must believe into Him in order to enter the new world. "If any man be in Christ he is a new creature." Jesus is the Head of this new creation as Adam was the head of the first creation. When Adam departed from God's word (commandment) he went away from life: "In the beginning was the Word . . . . in Him was life; and the life was the light of men." "God is Light and in Him is no darkness at all." When Adam went away from this light, he was "without God in the world"; without light, without **life**—he died at that moment, and the Bible declares that "in Adam all died"; his children have all been born "dead in trespasses and sins"; they are all "without God in the world", "walking in darkness"; thus "death passed upon all men." Many Scripture passages could be cited showing that humanity is in the darkness of death. "She that liveth in pleasure is dead while she liveth". How are they dead? They laugh and sing and dance! Evidently the sentence of death has not yet been executed upon their bodies, which, God said, should return to dust; they are still in possession of their mental faculties. What then **is** dead? Jesus gives us the answer: "Ye are as graves that appear not". Their bodies seemingly so much alive, had something dead **in** them! The fact is they housed a **dead spirit!**

Now anything in a grave is in prison—the prison house of death; it is a captive, hence these dead spirits were "spirits in prison", they were "in chains of darkness"—captive! But, thank God, Jesus was sent to "preach deliverance to the captives . . . . to set at liberty (break the chains) of them that are bruised"; and these dead heard the voice of the Son of God and lived. "Verily, verily, I say unto you, the hour is coming, and **now is**, when the dead (those dead in trespasses and sins), shall hear the voice of the Son of God: and they that hear shall live." John 5:25. **Life** will be given to the dead spirit, his candle will be lighted; the captive will be set free from the chains of darkness and come into "the glorious liberty of the children of God." Thus Jesus "ascended up on high and led captivity captive." Jesus says that these children of God will never die; they may fall asleep and be laid in the grave,

but that grave will be a **remembered place,** for their names are written in the Lamb's book of life—He has a record of them in heaven. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of **remembrance** was written before Him for them that feared the Lord, and that thought upon His name." Now the Greek word for a record of a person (a memorial) is "mnemeion", and this is just the word that Jesus used in John 5:28, 29, "Marvel not at this for the hour is coming (notice He does not say "and now is", as in the first verse quoted) when all that are in their graves (Gr. **mnemeion)** shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." R. V. In ver. 27 Jesus said that He had been given authority to execute **judgment** also; using the very same Greek word **(krises)** that He used in verse 29, when He spoke of the resurrection of those who had done evil—and the Revised Version translates it the same in both instances: judgment. Jesus knew that some of the"children of the resurrection" would need to be purified by the judgment that He was to execute, therefore He said that some would rise to the resurrection of judgment. In the authorized version this word **krises** is rendered "judgment" in the first instance, and in the next it is rendered "damnation"; a word that comes from the Latin **"damnare"** and means "censure". Our learned revisers saw that it was perfectly in harmony with the text to translate it by the word "judgment" in both instances, and did so. Thus we see that some of the "children of the resurrection" are to be rasied to judgment. Why? Paul says "If we would judge **ourselves,** we should not be judged." That is, if we would regulate our conduct by the commands of Jesus, judge ourselves by that, **He** would not have to judge us at the last day. "The word that I have spoken, the same shall judge you in the last day." This Word of God feeds the spiritual, inner man, but it continually crosses the mind of the flesh, the carnal mind which is "enmity to God." Therefore we who are Christ's are required to crucify the old man with his deeds; Paul declared that he died daily. We must "cast

off the works of darkness"; we must "walk in the light" in order that the new, inner man may grow up from a babe to the "measure of the stature of the fullness of Christ." "That ye may stand perfect and complete in all the will of God." Can it be that some of God's children have failed to "crucify the old man with his deeds?" have not died to sin, but have done evil? One glance at Christendom will convince us that this is a fact; there are two classes in the church; this is illustrated by the parable of the man who had two sons. Luke 15.

There are those who have grown up to manhood in Christ, and those who are small spiritually but large carnally, because the carnal has not been killed out by the two-edged sword — the Word; hence Jesus said: "The word that I have spoken, the same shall judge you in the last day"; that day when "death and hell (margin, "grave") delivered up the dead which were in them, and they were judged every man according to their works." "And the sea gave up the dead which were in it." Evidently they were those who were in a remembered place. David knew this for he said: "If I make my bed in hell, behold, Thou art there; if I . . . . dwell in the uttermost parts of the sea, even there shall Thy hand lead me (forth) and Thy right hand shall guide me." Wherever he went his Lord was there with him. "To this end Christ both died, and arose, and revived that He might be Lord both of the dead and the living." "He that **believeth in Me**, though he were dead yet shall he live." The prayer of Job will surely be answered: "O that Thou would'st hide me in the grave, ... that Thou would'st appoint me a set time and **remember** me!" "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." "Can a mother forget her sucking child? yea, they may forget, yet will not I forget thee." Why? Because the names of the children of Israel were inscribed in the high priest's breastplate of judgment for a **memorial** before God. Ex. 28:29. Even so are the names of God's children (the children of the resurrection), written in Heaven; they sleep in a remembered place. "He that soweth to the Spirit shall of the Spirit reap life everlast-

ing." "He that soweth to the flesh shall of the flesh reap corruption." The first father of our flesh (Adam) sowed to the flesh, and of the flesh reaped corruption. As we have learned that God is a Spirit, and also that He is the Father of spirits, even so we find that the father of our flesh, Adam was a living soul; Was he the father of souls? The Bible answers this question, for we read that the seventy souls that entered Canaan all came out of the loins of Jacob! Ex. 1:5. He was the forefather of those seventy souls! Adam became a living soul, and he reproduced souls under the commandment of God, and the blessing of God was upon him as long as he obeyed God. But the time came when this living soul, Adam, transgressed the commandment (the law) that God gave him; this was the first sin, for we read that "sin is the transgression of law." As the Scripture declares that "the soul that sinneth it shall die," we find it recorded that Adam, this living soul, died. After he departed from God, the light of life from God no longer rested upon his offspring, and they have all been born "without God in the world"; in darkness, without spiritual life; thus in Adam all died. So we have received **death** from the father of souls, as those who have been born **again** receive **life** from "the Father of spirits." We are all aware that this last mentioned life is called "spiritual" in the Bible, but the fact that the first life is called "soulical" is not so evident, because our translators have rendered it "natural" instead of "soulical." "The first man, Adam, became a living soul." The Greek word for soul here is **"psuche"** (soul). Now notice: "Howbeit that was not first which is spiritual, but that which is natural." (Gr. psuchical—soulical) 1 Cor. 15:45, 46. The Scriptures show conclusively, that when the sentence of death was pronounced upon Adam, the spirit was the first to die; it died the day he ate thereof. The moment he left God, the light of life from his Creator no longer covered him, and he knew that he was naked. His body lived over nine hundred years after that, but finally this Scripture was fulfilled: "His breath goeth forth, he returneth to his earth, in that very day his **thoughts** perish"; the whole man, spirit, body, and mind, will then have ceased, to exist. We know that God's

people of Israel have a promise of resurrection, and also we have seen the promise to believers in Jesus, are there any promises to those who reject Christ? We have seen in the foregoing that the death of man was a process; the Hebrew reading of the text confirms this, for it reads: "dying, thou shalt die"; the spirit died first, and, **because** the spirit was dead, the body also died later on. Now, as the **death** of man was a process, even so is the life-giving, the new creation, a process; the spirit is quickened (made alive) **first.** This is an instantaneous work; the very moment that a man accepts Christ as his Saviour, that moment the light of life is given to his spirit—his candle is alight with life! he is "illuminated". Heb. 10:32. This is the **free gift** of God through Jesus Christ the second Adam. After this new life commences, they are given the new mind, the mind of Christ. "The eyes of your **understanding** being enlightened;" and they have the faithful promise of a new body. As surely as the spirit has been made alive, and the new mind been given, just so surely will a new body be given; for it is written: "God giveth it a body as it hath pleased Him." "The trumpet shall sound and the dead shall be raised incorruptible." Our dear ones are **asleep** in Jesus, and will be led forth from their earthy beds, when He who is the resurrection and the life shall appear. The **Bible** tells us that Jesus "called Lazarus out of his **grave."** John 12:17. Not from any subterranean chamber, not from Heaven, but from the grave—that "remembered place" from which He will call His own, who are "counted worthy to obtain that world, and the resurrection from the dead." Counted worthy! Wonderful free gift of grace! They are "the children of God (through faith) being the children of the resurrection." Now, as the Holy One whom we are privileged to call our Heavenly Father, is eternal, immortal, dwelling in the light", and He has made us partakers of the Divine nature, it is the light of His immortal life that is given to His children. "God **only** hath immortality," and to His children **alone** are given the light of a deathless life. "And this is the record, that God hath given to us **eternal life,** and this life is in His Son." It is evident that "the fathers of our flesh" could not impart "a never

dying soul" to their progeny; the deathless life can only be imparted by "the Father of spirits." How great is the mercy of God that He has reserved this power to Himself! Had Adam been able to impart unending life to the **"souls** that came out of his loins", what an eternity of misery would have been their portion! Thank God, He has given this life only to His own children, "the children of the resurrection." Thus the Scriptures bring to view two families in the earth, soulical and spiritual: father and children of darkness, and Father and children of light. "We are not of the night, nor of darkness." The Scriptures have much to say about this "outer darkness"—the condition of those outside of God. One family born of the will of man and of the flesh, and the other of the will of God. The first listened to the voice of the serpent and died; the second heard the voice of the Son of God and lived. Of the first family it is written: "His remembrance is **perished** from the earth"; while of the second family we read that a "book of remembrance is written before Him, for them that loved the Lord and that thought upon His name." The members of the first family are called "souls"; there were eight souls saved in the ark. We sometimes hear the remark in our day: "She's a good soul." The members of the second family are called spirits: we read of "the spirits of just men made perfect." Also in our day we hear the leaders in any movement spoken of as "leading spirits." In neither case are they "disembodied." In the first family the spirit is dead, while the body still lives. In the second, the spirit has been made alive, while the **flesh** with the affections and lusts is reckoned dead.

Now Jesus has given the sign by which each family can be known: "By their fruits ye shall know them." In the first family "the motions of sins . . . . did work . . . . to bring forth fruit unto **death."** Of the second family we read: "Ye have your fruit unto holiness and the end everlasting **life."** So we see that the path trodden by the first family ends in death, while that trodden by the second family ends in life. The gospel of Jesus Christ is preached to turn men from one family to the other, from one road to the other. James says: "He that converteth a sinner from the error

of his ways, shall save a soul from **death** (not from eternal life in misery). When Paul enumerated the works of the first family (a terrible list, see Rom. 1:29-32), he said: "They that do such things are worthy of **death.**" He did not say they were worthy of eternal torment! Paul knew what God had decreed. But there is a way of escape, thank God; He has provided a Lifegiver—Jesus Christ, the Son of God. The apostle John says: "He that hath the Son hath life; he that hath not the Son of God **hath not life.**" When the soulical life of such a one is ended, he has no life left to be spent either in happiness or misery. But the second family have been begotten to a new life by Christ. Thus we see that the transition from one family to the other is accomplished by being **born again** as Jesus said to Nicodemus. "For as in Adam all died, **even so** in Christ shall all be made alive." Those born of Adam lost life because they were **in** Adam; those born again receive life because they are **in** Christ; such "have passed from death unto life." The dead have heard the voice of the Son of God, and they that heard have lived, see John 5:26. Jesus said to the unbelieving Jews: "Ye **will** not come to me that ye might have life." They loved darkness rather than light, because their deeds were evil; and this has been true of many; they have done the wills of the flesh and of the mind. Eph. 2:3. (margin). They know no other law. But those who are born again, the **second time,** born of water and of the Spirit, have come under the law of the Spirit of life which is in Christ Jesus, thus becoming "children of God, children of the resurrection." "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6:5. Paul shows clearly in this chapter that we who have put on Christ by baptism, have died with Him, died to sin. "For in that He died, He died unto sin once; but in that He liveth, He liveth unto God, ver 10. In ver 8, Paul says: Now if we be dead with Christ (dead to sin) we believe that we shall also live with Him." This whole chapter treats of the death that takes place in those who are brought into Christ by faith, contrasting it strongly with the death that he talks about in chapter 5:12-21. "Wherefore, as by one man sin entered

into the world, and death by sin; and so death passed upon all men, for that all have sinned.

What a contrast between this first death that came upon the first family through the sin of Adam, and this second death that comes to the second family who have died with Christ. The family who died in Adam fell to unspeakable depths, while the family who die with and in Christ, will rise to heights that "have not entered the heart of man." "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life." The same Greek word translated "upon" all men, is almost immediately rendered "unto" justification; had it been so rendered in the first instance: "the free gift came **unto** all men, the propriety of the apostles "beseeching" men to be reconciled to God would be apparent; beseeching them to accept Jesus Christ (the free gift) "by whom we have now received the reconcilliation," R. V. In the fifth chapter we read that "sin reigned unto death," but the sixth chapter tells us that "he that is dead (with Christ) is freed from sin," and it should not reign over him. Here are two rulers plainly brought to view and contrasted; in the first family sin and death reign, while in the second family grace reigns through righteousness unto eternal life. Paul brings this out clearly in Eph. 2:2,3. He reminds them that they were once **dead** in trespasses and sins; that they walked according to the course of this world; in the third verse he tells who the reigning prince is: "the desires (margin; wills) of the **flesh** and the **mind.**" He says that they were by nature the children of wrath, they belonged to the first, the natural, the "soulical" family, and were under the dominion, the rulership, of the carnal (flesh) mind, which is **enmity to God.** The mind of the first man, Adam, rebelled against the commandment of God, and the wills of the flesh and the mind have been adverse to God and His law ever since; hence the war between the flesh and the Spirit, between sin and righteousness that Paul describes in Rom. 7:23. There is war to the death between these two rulers, and those who are baptized into Christ must "crucify the flesh with the affections and de-

sires;" the ruler of the first family, "the wills of the flesh and the mind," **must** be put to death, when they come in to the second family, for the One to whom they now yield obedience, will not permit a rival; nothing but the **death** of the old ruler will suffice, and Paul shows that this death takes place in those who are baptized into Christ. They are reckoned dead, are buried for dead; 1 Cor. 15:29. "Buried with Christ in baptism," and Paul declares in verse 36, that unless this death with Christ has taken place, the body that has been sown (in the grave) will not be quickened, made alive, at the resurrection. Just as soon as a man receives Christ by faith in Christ's death for him, he dies to sin and lives to righteousness, even if he should not have the opportunity to **show forth** that death by being publicly buried with Christ in baptism. The death with Christ has taken place, the new life has been given, and he is a saved man from that moment. If he should be deprived of natural life the next moment, the promise of God would be sure to him. If he continues to live he is commanded to walk in the light; he is instructed by the Word how to walk. "Lie not one to another" is the commandment of the Word; Will not this kill out lying? "Let him that stole, steal no more." Does not this kill out stealing? Thus "the letter (of the Word) **killeth;**" the Word is the two-edged sword that cuts off, slays the wills of the flesh and the mind. "But the Spirit giveth life," a new life in harmony with God; a new character in the likeness of God is the result, and God's children will look like Him; and they will bear the fruits of the Spirit. This result is brought about by the Spirit and its sword—the Word. "The letter killeth, but the Spirit giveth life." Man goes out of the first family by death to its ruler—sin, and is quickened to new life by faith in Christ, being born again, thus becoming a member of the second family. It is an irrefutable Scriptural fact that the second death, the death to sin, **must** precede the second birth into the second family, the sons of God. The first ruler must be **slain,** killed out, in order to "deliver them that are taken captive by him at his will." This work has been done by Christ, (He ascended up on high and led captivity captive; we are **His** captives now),

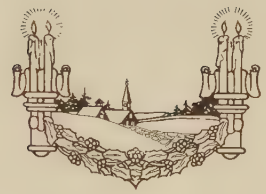
but it must be carried out in the believer. "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so **now** yield your members servants to righteousness unto holiness." "For the wages of sin is **death**; but the gift of God is eternal **life** through Jesus Christ our Lord." Who being made perfect through suffering (the suffering of death) became the Author of eternal salvation unto all them that obey Him. "Death had passed upon all men", hence Jesus had to "taste death **for** every man" before He could offer the salvation (from death) **to** every man. "As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." "In the days of His flesh he offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard; the Greek reads: "save Him **out of** death," this God did. "Jesus Christ was "made of a woman," (Gal. 4:4), and that woman was a virgin, whose name was Mary, a descendent of David, hence He was "made of the seed of David according to the flesh;" that is to say, His flesh (provided by His mother) was from the seed of David, but His **life** was given from above.

It was given by God, hence God was His **Father,** and He was "declared to be the Son of God with power . . . . by the resurrection from the dead." He did not **become** the Son of God by resurrection, He was acknowledged to be that when He was baptized: "This is my beloved Son;" His resurrection **proved** that He was the Son of God. But He had to pass through the suffering of death in order to become a **life giving Spirit.** The seed must go into the ground and **die** before it can become "the vine" having many branches. When He was on earth He could heal the body; He could even restore the breath of mortal life to the sons of the first Adam after they had lost it; but the sentence of death was upon **that** life that they had, and He had to "fall into the ground and die" to give them life from above, to "bring many sons unto glory." Any seed must die in order to reproduce itself, and the incorruptible seed was no exception. He must lay down the uncondemned life that He had, that we might be begotten again in the like-

ness of our heavenly Father. As the first Adam begat a son in **his own likeness,** after his image, so these **sons of God** will "bear (the Greek word is "wear") the image of the heavenly." We shall "wear" it, be "clothed upon" with it; and for this "clothing upon" we are groaning. We are not groaning for death, oh no indeed! "death is an enemy, and always has been; we do not want to be unclothed (divested of this body) but we want to be "swallowed up of life", 2 Cor. 5:4. We want to go "into life eternal;" and this is going to happen "When the Son of man shall come in His glory." Matt. 25:46.

Amen, even so, come
Lord Jesus.

Jacob Whom He Loved



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Jacob Whom He Loved

It seems very strange that so many preachers of our day take subjects outside of the Bible to preach (?) about, when there are so many beautiful and instructive thoughts within the pages of that blessed Book! Take, for instance, the romance and pathos, the faithful unswerving love, and the tragedy of a judgment long and bitter, contained in the story of "Jacob whom He loved." We read how God "found him in a desert land, and in the waste, howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." The Hebrew reads: "the little man of His eye"; because he had been brought so very near that his image was reflected in the eye of God. He was fed with "bread from heaven"; indeed he "fared sumptuously every day." God clothed him with the beautiful garments of salvation, (Isa. 61:10), even purple and fine linen" such as princes wear; and he was a prince, for God even adopted him and gave him a new name "Israel" which signifies in the Hebrew language: "Prince of God." Nothing could be more tender than the love that God bestowed upon this child of adoption: "When Israel was a child then I loved him, and called **my son** out of Egypt." What an invitation; what a "calling"! Of course it befitted his position to be very wealthy, and Paul thus describes the riches bestowed upon Jacob: "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4. What riches! Truly God made this man whom He loved, very, very rich! Not the riches of this world, oh no! Jesus calls that "the unrighteous mammon" and the apostle calls it "filthy lucre." Jacob's wealth was something far above that, and the holy ordinances of his "Father's house," would, if obeyed, make him clean, just, honorable; fit for the holy companionship of his God. Thus he was called to hearken unto God and to walk with him. Isa. 48:12. It was an exalted position, a call to higher ground than that occupied by the

rest of the world; it would make him and his people God's "mountain in the field." In Deut. 28:1-14, God told him what the results of obedience to His law would be: it would "set him on high above all nations of the earth!" It would make him a ruler: "And all people of the earth shall see that thou art called by the name of the Lord, and shall be afraid of thee." What more could be asked, as far as **terrestrial** glory is concerned, than is promised in the first fourteen verses of this chapter? Just read them! What loving care is pictured here; what faithful friendship; what a bountiful provision for earthly happiness! But alas! Jacob had not learned the blessedness of walking with God, and he turned away from his Benefactor, and forgot his Friend, "the Holy One of Israel"; notwithstanding all God's pleadings: "Thou hast not called upon me, oh Jacob, thou hast been weary of me, oh Israel." Here begins a tragedy that for heart breaking sorrow has not been exceeded in all the annals of history. Seeking, pleading, admonishing, God stretched out His hands to His wayward son, who knew not that God was his very life. Deut. 30:20. "Why will ye die, O house of Israel?" Eze. 33:11. Turn again to Deut. 28: beginning at verse 15, and see the curses for disobedience that are written there; a more terrible array could not be pictured. Trouble, blindness, loss of national life, a scattering among the nations, without a homeland. This figurative "death" of nations is often portrayed in the Scriptures. In ancient times, when one nation made war upon another and conquered it, they carried their captives away out of their own land. See 2 Kings 17:23. Thus that nation was seen there no more; like a man who has died and been buried (concealed, hidden) in the grave, it is **unseen.** The literal translation of the Greek word "hades" is "not seen"; from **a**, not, and **idein**, to see, hence the nation thus obliterated is said in the Scriptures to have gone down into hades—the unseen. When our Bible was translated, three hundred years ago, the Anglo Saxon word "helan" was used to translate the Greek word "hades"; "helan" means "to conceal or hide," hence it well expressed the meaning of the Greek word **"hades"**—unseen. But, as time has gone on, the two last letters of "helan" have been dropped, and the

word shortened to "hell", and its original meaning, that of being unseen because **concealed in the grave,** has been lost. See Job. 14:13. The Hebrew equivalent for "hades" is "sheol," and this is the word used in the next quotation: "Therefore my people are **gone into captivity,** because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst. Therefore hell (Heb. **sheol**) hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." Isa. 5:13, 14. Of this death God had warned Israel by Moses, saying: "Thy carcase shall be meat unto all the fowls of the air and unto the beasts of the earth, and no man shall fray them away." The prophet Ezekiel also pictured the house of Israel lying in the valley, like a huge carcase so long dead that the bones were very dry; cast out of God's sight, unseen. The prophetic psalms of David also foretold it: "For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been **long dead."** Ps. 143:3. Thus the Lord sent to His people by His messengers," "rising up betimes and sending because He had compassion on His people and on His dwelling place." The message by the mouth of Jeremiah is the most notable of all the prophetic warnings, being referred to several times by the Lord Jesus as He foretold the coming distress upon Jacob. Let us turn to Jeremiah 19, and see the setting of this remarkable prophecy. We find that God told Jeremiah to go out into the valley of Hinnom and pronounce a terrible judgment upon the city of Jerusalem and its people. The Hebrew way of spelling "valley of Hinnom" is "gai Hinnom" (the Hebrew word **"gai"** meaning low, flat, land) but in the language in which Jesus spoke it was spelled "ge henna" (land of Hinnom) the word "ge" meaning "land." When we read of "the land of Nephthalim" the Greek word is "ge" Nephthalim. The reason why God sent Jeremiah out into the valley of Hinnom to pronounce this judgment was because there was an altar there called Tophet, where they had burned their children as sacrifices to the idol Molech, hence God said by the mouth of Jeremiah: "I will

even make this city (Jerusalem) as Tophet." Jer. 19:12. Young's concordance defines the word "Tophet" as "altar." As Tophet had flamed with their horrible sacrifices, so should the fire of God's wrath burn against Jerusalem. Hence the prophet Jeremiah cried in bitter lamentation: "He burned against Jacob like a flaming fire." Lam. 2:3. Jesus knew that this judgment was surely coming upon them for their sins, and so we read His scathing denouncement: "Ye serpents, ye generation of vipers, how can ye escape the judgment (Gr. krisis) of **gehenna?**" (the valley of Hinnom). That is, the judgment pronounced **in** the valley of Hinnom by Jeremiah; just as we would speak of "the council of Trent", meaning the council held in that city. Our translators have rendered the Greek word "krisis" by the English word "damnation" in this instance, while in thirty nine other places they rendered it "judgment." The word "damnation" has been adopted into the English language from the Latin; and, if we look up its meaning, we shall find it to be "condemnation." It was the condemnation, the sentence, pronounced upon Jerusalem by Jeremiah, in the valley of Hinnom, to which Jesus referred in this passage. Matt. 23:33. The word "helan" (now shortened to "hell") was a very good translation of **"hades"** as it meant "concealed," hence "not seen." A faint trace of the original use of the word "helan" still remains, however, for it is said in regard to fruit trees: "You can **heel** them up until Spring"; meaning **cover** the roots until Spring. But to use the word "hell" "not seen" to translate **ge henna** (the valley of Hinnom) is strange. The revised version reads thus: "How can you escape the judgment of hell" (margin, **gehenna**). A revision much needed, but it does not give the meaning of **ge henna.** It is most evident that Jesus was speaking of the judgment pronounced **in** gehenna by Jeremiah. This was a judgment against Israel, God's "mountain in the field," and was, without doubt, the mountain that John saw "burning with fire": "And the second angel sounded, and as it were a great mountain burning with fire was **cast into the sea:** and the third part of the sea became blood." Rev. 8:8. Jesus told His disciples that this was coming: "Whosoever shall offend one of these little ones

that believe in me, it were better for him that a millstone were hanged about his neck and he were **cast into the sea."** Mark 9:43. Did not the people of Israel bitterly offend and persecute the spiritual seed of Abraham? They surely did, and the kingdom of Israel, God's "mountain" was cast, burning with fire, into the sea—scattered among the nations. (the "sea". Rev. 17:15) Continuing Mark 9:43, we read: "If thy hand (a member of the religious system they had been associated with) offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into gehenna (the soon coming judgment) into the fire that never shall be quenched." (the Greek here reads: "not ever" that is, to the age). "Where their worm dieth not, and the fire is not quenched." What worm did Jesus refer to? What worm was it that went into the judgment of gehenna? That judgment was pronounced against Jacob! Is Jacob called a worm in the Scripture? He most certainly is! "Fear not, **thou worm Jacob,** and ye men of Israel." Isa. 41:14. A Jewish Rabbi, speaking in Boston, Mass., bore testimony to the truth of this Scripture in these remarkable words: "We (the Jews) have been **burned by all the fires of the world** and yet have not been consumed." How true! This most certainly is "thou worm Jacob" who should not be annihiliated by the fiery judgment so swiftly approaching. Mathew also records the warning of Jesus about the gehenna judgment. Matt. 5:29, 30. We have already mentioned Mark 9:43, 45, 47. In each of these texts the word "hell" is a translation of the Greek word "gehenna" and refers to the coming judgment upon the Jews. The apostle James, in his epistle to the twelve tribes scattered abroad, reminds them of the fiery gehenna that was to come. To Israel **alone** this gehenna is threatened. "O my mountain in the field, I will give thy substance and all thy treasures to the spoil . . . . and thou, even thyself, shalt discontinue from thy heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have **kindled a fire** in mine anger that shall burn for ever." (Heb. to the age). It is very noticeable that **no mention** of gehenna is found in the apostolic epistles to the churches of Christ; they are to

have a judgment, a fiery one, but it is **not** gehenna; **that** has been endured by **Israel** who have been keenly conscious of their sufferings; but those in **hades** (also translated hell). "know not anything"—there is no suffering there. These two Greek words, **gehenna** and **hades**, have both been translated by the same English word "hell", and the threatenings of **gehenna** have been applied to those in **hades**, thus giving the impression that those in **hades** were conscious, while the Bible declares they are not. The result of this **apparent** contradiction has been that many have rejected the holy Book as being unreliable. Hades is the covered (hence unseen) condition into which humanity has gone down in death, and from which the church of Jesus Christ will arise victorious. "O hades, where is thy victory? None but the children of God, who are "children of the resurrection" (Luke 20:36) can shout the victory over the grave—**hades.** Concerning this hades, this hell, the united testimony of the prophets is that they who go down into it "know not anything." Eccl. 9:5.

"His sons come to honor, and he **knoweth it not**; they are abased, but he regardeth it not of them." Job. 14:21. "His breath goeth forth, he returneth to his earth; in that very day his **thoughts perish.**" Ps. 146:4. Some people teach that the ungodly are tortured (after they die) by regrets over their disobedience to God, but the Scripture declares: "In death there is **no remembrance of Thee.**" Ps. 6:5. King Hezekiah said mournfully: "I shall go to the gates of the grave." (Heb. sheol, often rendered "hell".) Now Jesus Christ has the keys to those gates, (Rev. 1:18), and He alone can open them; and He has declared that "the gates of hell shall not prevail against **my church**"—they will not be able to **keep** them there. The testimony of the apostles is that resurrection **from** this condition is the hope of those who have received Christ, who is "the resurrection and the life." "I will raise him up at the last day" is the Lord's faithful promise. "So man lieth down and **riseth not** till the heavens be no more; they shall not awake nor be raised out of their sleep." Job. 14:12. "He that believeth not the Son shall not see life; but the wrath of God **abideth** on him." John 3:36. To what did the wrath of

God condemn mankind? "Dust thou art, and unto dust shalt thou return." Paul said that they that do such things are worthy of **death**"—not eternal life in misery.

The promise of Jesus to believers is: "I will raise him up at the last day." He **never made this promise to unbelievers.** Israel had such a promise as long as they brought the sacrificial lamb, and Paul believed in their resurrection, even if they were unjust. Acts 24:15. "Unto which promise **our twelve tribes** instantly serving God day and night, hope to come." Acts 26:6, 7. When the Jewish nation rejected the antitypical Lamb, they rejected the resurrection and the Life, were cut off, and are, like the rest of the world, **without God.** The Scriptures tell us that every one who dies goes down into hades, into this concealed condition. They tell us that Jesus went there. Acts 2:31. Jesus said that He had the keys of death and hell (hades—the grave); Rev. 1:18; hence "the gates of hell (hades) shall not prevail against my **Church.**" Matt. 16:18. They shall arise from it. Rev. 20:13. 1 Cor. 15:54, 55. In this last reference our translators have actually seen fit to render "hades" by the English word grave! In the Hebrew language "sheol" is the equivalent of the Greek word "hades"; if a wicked man was spoken of "sheol" was rendered **"hell"**; but if a righteous man was under consideration, "sheol" was rendered "grave", thus giving the impression that they were in two different places; whereas the Bible consistantly affirms: "All go to **one** place; all are of the dust, and all turn to dust again." Eccl. 3:20. Evidently that place is the grave. Two quotations will serve to illustrate the inconsistant way in which "sheol" has been translated: David wrote concerning his ememies: "Let death seize upon them, and let them go down quick into hell (sheol): for wickedness is in their dwellings, and among them." Ps. 55:15. Now compare the way "sheol" is translated in Job. 14:13. "O that Thou wouldest hide me in the grave (sheol—the **same place), that** Thou wouldest keep me secret until Thy wrath be past, that Thou wouldest appoint me a set time and remember me." Job was certainly praying to be sent to **hell** for a while! He wanted to go to that place "where the wicked cease from troubling.

and the weary are at rest"—the grave (sheol). And David was speaking of that very same place! He wanted his wicked enemies sent to that place (sheol—the grave) where they would cease from troubling him. He knew, and Solomon knew, that "there is no work, nor device, nor knowledge, nor wisdom, in the grave (sheol) whither thou goest." Eccl. 9:10; hence their evil works would cease when they went there.

This question will of course be asked: "What profit is there in serving God, if all go to one place at death?" It all depends on whether that place is **remembered** or not! In the case of Job, and every child of God, (even if they have been disobedient children) that place is a **remembered** place! This is not the case unless their names are recorded in the high priest's breastplate of judgment for a memorial (Ex. 28:29), as were the names of the twelve tribes of the children of Israel. Because they were written there, Paul said he had hope of their resurrection, whether they were righteous or unrighteous. But notice, if any man did not bring the offering of the lamb "that soul shall be cut off," he was **out** of the covenant of God. Num. 9:13. When Jesus, the anti-typical Lamb of God was revealed, those of Israel who rejected Him, and failed to bring Him as their offering to God, were cut off; their hope of life through resurrection was gone, because they rejected Him who is the resurrection and the life. Paul preached Christ to them, he labored "if by any means I might save some of them!" He wanted their names written in the Lamb's book of life; he wanted them to be in a **remembered** place. A dead man was let down hastily into Elisha's tomb, and when he touched Elisha's bones, he revived and stood up. Why? Because the Spirit of God was brooding there, and God wanted to show that it was a remembered place. God has appointed a set time when He will remember Job (Job 14:13) and when God calls, not only Job, but Elisha, and every other "child of resurrection" will answer Him. He "will have a desire to the work of His hands." Jesus said: "all that are in their graves (Gr. **mnemeion**—memorial, a **remembered** place) shall hear the voice of the Son of God and shall come forth; they that have done good, to the res-

urrection of life (the first resurrection) and they that have done evil (they have done it despite the fact that they are children of God, and are therefore, children of the resurrection) to the resurrection of damnation." The Greek word **krises,** rendered "damnation" here, occurs forty-three times in the New Testament, and thirty-nine times it is rendered **judgment.** They come forth because they are children of God, but they will come forth to judgment. The grave where a believer lies is marked by a cross—the cross of Jesus, and it is a remembered place, for that cross is the monument (The English word that comes from the Greek word **mnemeion**—memorial) that marks that grave as a spot to be remembered when God calls His children forth. "Then they that feared the Lord spake often one to another, and the Lord harkened and heard it, and a book of **remembrance** was written before Him, for them that feared the Lord, and that thought upon His name." So we see that although all the dead are in **sheol** they are not all in a **remembered** place, far from it. "O Lord, our God, other lords beside Thee have had dominion over us, but by Thee only will we make mention of Thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast Thou visited and destroyed them, and made **all their memory to perish."** Isa. 26:13, 14.

By disobedience to the Word of God, life was lost. By obedience to the Word made flesh—Christ, life is regained, through resurrection. He **is** the resurrection and the life; therefore the Bible declares that he that hath the Son of God, hath **life;** he that hath not the Son of God **shall not see** life, but the wrath of God abideth on him." He will remain in the grave; his name is not written in the Lamb's book of life; he has no part in "the resurrection and the Life." Jesus said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." He was the Word made flesh! If any man has not been born again, he is in the first Adam, in whom is the law of sin and death, hence all in him die. But the law of the **Spirit of life** is in Christ Jesus, (Rom. 8:2) hence all in Him live—by resurrection. "He that hath the Son hath life," because He is the resurrection and the life; he that is

in the first Adam has death—"Dust thou art and unto dust shalt thou return," was God's ultimatum to Adam; and "death reigned from Adam to Moses." The question might be asked: "But will they not rise to be condemned?" The answer from the Word of God is that they are condemned **already!** "But will they not rise to be judged?" They are judged "unworthy of everlasting life" right where they lie! see Acts 13:46.

The righteous condemnation from God came upon Adam and all in him; the free gift of life is given through Christ and all in Him will live. For **this** reason the urge to preach Christ was upon Paul: "Woe is me if I preach not the gospel"—the glad tidings of life from the dead by resurrection to those who would accept the Life giver. For this he became a missionary and toiled, and prayed and suffered; "If by any means I might save some." Save them from what? "He that converteth a sinner from the error of his ways, shall save a soul from **death.**" They are not saved from dying, for they die just the same, but they are saved from death (**out** of death) by resurrection. Paul did not labor to save men from eternal life in misery—he knew that they **had no life** if they did not have Christ. No more terrible error can be found in heathendom than the doctrine that God breathed an immortal soul into Adam, knowing beforehand that all mankind was liable to suffer eternally because this had been done. Paul did not become a missionary to save men from this fate, he, and the rest of the apostles, "preached through Christ the **resurrection from the dead**"—this was their glad tidings. Acts 4:2. Nothing but this hope can enable a man to sing: "O death, where is thy sting, O grave, where is thy victory?" Job knew that the grave, "the house appointed for all living" (Job 30:23) was not **always** to be his house: he knew that God was going to call him forth from it; chap. 14:13. He knew that God had promised to ransom **His** people from the power of the grave—sheol. Hosea 13:14. The apostle Paul tells us that **we** have **another** house, a house from **heaven,** which is the covering of **life.** 2 Cor. 5:1. But God's Word declares that those who do not have God, have no other house, no other habitation than the grave—sheol; turn to Ps. 49:14:

R. V. "They are appointed as a flock for **sheol;** death shall be their shepherd. And the upright shall have dominion over them in the morning; and their beauty (margin "form....) shall be for sheol to consume, that there be no habitation for it." The Swedish translation (a very good one) renders the last clause: "Other habitation they will not get." **They** have no house from heaven. The psalmist realized that this was the case, hence he adds: "But God will redeem **my** soul (life) from the power of the grave—sheol." How? By resurrection! "Thou shalt call and I will answer Thee; Thou wilt have a desire to the work of Thine hands." The only way to "save a soul from death" is to bring him to Christ, who is the resurrection and the life. Through Him they become "children of God . . . children of the resurrection." "Every one which seeth the Son and believeth on Him, may have everlasting life; and I will raise him up at the last day." This is His faithful promise. "He that hath the Son of God hath life" saith the Scripture, but it is possible to "crucify the Son of God afresh." (Christ **in you,** the hope of glory) The person who does this, loses the life that was given him when he received Christ, and returns to the state of death he was in before conversion; he is then "twice dead" Jude 12. "He that wandereth out of the way of understanding, shall remain in the congregation of the dead." Prov. 21:16. This can only be the case if he refuses to repent and bring the Lamb that God provided. To all who cling to the blessed hope of life through Christ, the promise is sure, and we are told to comfort one another with the Scriptural promise that Jesus is coming again, and will raise our dear ones from the grave. Any other comfort than this does not come from the Word of truth. We will notice but one more Scripture text concerning the state of those who have gone down into the grave—sheol. "For the living know that they shall die: but the dead **know not anything** . . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. When a passage of Scripture indicates any suffering, any knowledge, any work being done after death has taken place, we

may rest assured that some other kind of death is meant than the physical, else there would be contradiction, which can never be in the Word of God. That there are other kinds of death spoken of is well known and freely acknowledged. We have been discussing at some length the threatened death of the nation of Israel—Jacob; a figurative, national death. Isa. 29:4. If any one doubts that death and hades—hell, are used in this sense concerning cities and nations, he has but to turn to Luke 10:15, and read the prophecy of Jesus concerning Capernaum, which was so completely brought down to hell— (hades, the unseen) by the wars carried on by the Romans and the Jews, that no trace of it remains, it is **unseen.** The Jewish nation went slowly down into this death which was threatened by the Lord through the prophets. "I will cast you out of my sight"; they went down into the **unseen** condition; into hades. In A. D. 125, by the edict of the Roman Emperor, the Jewish state, ceased to exist; thus Jacob, once so rich, "died and was buried"—out of God's sight. After this national death, the torments threatened in Jer. 19:1-9, were poured out upon him; "the judgment of gehenna" began to burn against him, and the cry of the prophet echoes sadly: "How long, Lord, wilt Thou be angry forever? Shall Thy jealousy burn like fire?" Ps. 79:5. "Then the Lord will make thy plagues wonderful, even great plagues and long continuance, and sore sicknesses, and long continuance." Jesus said: "These be the days of vengeance, that all things that are written may be fulfilled." Luke 21:22. God compares this judgment to the overthrow of Sodom and Gomorrah; He calls it: "brimstone, and salt, and burning." Deut. 29:23. The Greek word for brimstone is "thion" and it means "Divine fire." Jesus said: "I am come to send fire on the earth, and what will I if it be already kindled?" That fire had been "kindled" at the Babylonian captivity, about 606 B. C. Although they were restored to their land after seventy years, and the nation continued to exist, yet they were a tributary nation, being under the rule of different kings until the final end. This fire has continued to burn against Jacob throughout this Gospel age, he has been "tormented in this flame." As there is a his-

tory woven in with Jacob's that brings another death to view—the **death to sin** treated so voluminously by St. Paul in his epistles, we are now brought to a consideration of that death, which is a very real one! As the time for the dissolution of the nation of Israel drew near, the threatened blindness (Deut. 28:29) closed completely down upon them: "And thou shalt grope at noonday as the blind gropeth in darkness"; because of this blindness, he—Jacob—could not "see", did not recognize, the Messiah for whom he had waited. He did not know that God had "visited His People and raised up unto them a Saviour, Jesus"; hence that Blessed One was rejected. Then God's messengers, Paul and Barnabas, said: "It was necessary that the Word of God should first have been spoken unto you; but seeing ye put it far from you, and judge yourselves unworthy of overlasting life, lo, we turn to the Gentiles." The Gentiles! That world that lieth in the wicked **one** (1 John 5:19, R. V.) **outside** of Jacob's gates, without God! Eph. 2:12. God had said to Israel: "You **only** have I known of all the families of the earth." If anything was received by anyone outside of Israel, it came as a "crumb" from Jacob's bounteous table. Yes, that world, that wicked **one,** lay outside of Jacob's gates, full of the terrible sores of sin. In vain "the dumb dogs" (stoics, philosophers, etc, see Isa. 56: 10, 11) tried to heal those sores by their teaching; there was no healing virtue in their tongue—they had not the Word of **life.** But there came some messengers to this poor beggar, and he received them as angels of God, just as Paul said the Galatians received **him.** Ga. 4:14. These messengers told this poor beggar about Christ; told him that if he would believe in Him, be baptized into His death, and thus **die to sin,** he would become **Abraham's seed**—an heir of God! Ga. 3:29. Abraham's seed! that wonderful old patriarch, the "friend" of God! This was indeed "good news"—gospel. He believed, he obeyed, he died to sin; thus he was carried by the angels into Abraham's bosom, and the "one seed . . . . which is Christ", began to develop. The members of this one body "which in continuance were fashioned," have been added throughout the gospel age, "builded together a holy temple." It has taken a long time

to build this temple, and this period has been "the day of Jacob's trouble." We will leave him there in the fire "for a small moment" (Isa. 54:7) and see what the Scriptures have to say about the one in Abraham's bosom.

He had now come to the life giver—Christ, "by Whom we have access **by faith** into this grace wherein we stand and rejoice in hope of the glory of God." Rom. 5:2. A comprehensive grasp of the union of the redeemed to God through Christ, can only be obtained by looking at the picture of the new creation presented to our view by St. Paul; 1 Cor. 11:3. He says here that God (who is a Spirit) is the **Head of Christ,** who is the **Word,** who, **"under** God, is made unto us, wisdom, righteousness, sanctification, and redemption." He also says here, that "the head of every man is Christ." We, the new creation, do the will of **that** Head, the Word of God. We say "the new creation" because "the old man" does the "wills of the **flesh** and of the mind." Eph. 2:3 margin. We thus see that the new creation is joined to God by Christ; **He is the head** that unites the "one body" of the new creation to God the Spirit, from whom flows the life, down **through the Word,** upon the redeemed—the sons of God. The **new mind** proceeds from this Head, for "we have the **mind of Christ."** It is the **mind** that is united to the Word, "and the Word was God" John 1:1. From this union a new spirit is begotten, "the spirit of your (new) mind"; Eph. 4:23; this new spirit is a **child of God,** who is "the Father of spirits." Heb. 12:9. "Our Heavenly Father." "My Father and your Father." When the time is fulfilled, at the resurrection, this new spirit which proceeds from the new mind, will be given a new **body** "like unto His glorious body." Thus we see **why** Jesus said that the children of God are the children of the resurrection, they arise from the grave when Jesus comes in His glory; He calls this great day "the regeneration"—the literal Greek reads: "the new birthday." Now this new birth **must** be preceded by a begetting: "Of His own will begat He us with the Word of truth." This Word of truth is the incorruptible **seed** from which the new mind, new spirit, and finally the wondrous new body, is developed. "For God giveth it (the begotten spirit) a body as it hath

pleased Him." Does the Word always beget a child of God in those who hear it? "But the Word preached **did not profit them,** not being mixed with **faith** in them that heard it." Of those who receive the Word in **faith** Jesus says: "He that heareth my Word, and believeth on Him that sent me, hath everlasting life." **Life** is given the moment Christ is received by faith; the work of regeneration is **begun,** and it is finished when God's children—"the children of the resurrection," come forth from the grave. "And I will raise him up at the last day." Jesus told Nickodemus "Ye **must** be born again"; and, from the Scriptures quoted, it seems equally certain that this birth **must** be preceded by a begetting, and that this begetting **will not take place** unless the Word is received in **faith.** "For ye are all the children of God by **faith** in Christ Jesus." Ga. 3:26. "But as many as **received** Him, to them gave He power (margin, right or privilege) to become the sons of God, even to them that believe on His name." John 1:12. "For God **so** loved the world (this is the way He loved it) that He sent His only begotten Son (the Word **made flesh** was the Son) that whosoever believeth on Him, receives that Word, that incorruptible seed of life, in **faith,** should not perish (Gr. appolumi—be lost) but have everlasting life." If they do not believe they are "lost": "Thou shalt seek them, but shalt **not find them."** Isa. 41:12. This does not mean that **God** will seek for them, He would not seek for children that He **never had!** He knows every one of them by name, and He knows just where they are—they are in a **remembered** place! "He that believeth not is condemned already. John 3:18. They have **judged themselves** unworthy of everlasting life. see Acts 13:46. Of **these** it is said: "For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10. "The wicked shall b as the fat of lambs." The writer once fried some fat of lambs, and was surprised to note that not a scrap remained. Thus the Scripture shows us the imperative necessity of being **born again.** "That which is born of the flesh (by the will of **man)** is flesh"; and God has declared that it shall return to dust. "That which is born of the Spirit is **spirit,"** and God, "of **His own will"** has

begotten this new spirit of life in those who received His Word in **faith,** hence it is a child of God—a child of resurrection. As a man **cannot** enter the second time into his mother's womb, and be born, there is **no other way** to escape from death and obtain resurrection, but to receive God's Word in faith; for this reason the urge to **preach** that Word was upon Paul. He knew that "He that soweth to the flesh shall of the flesh reap **corruption;** He that soweth to the Spirit shall of the Spirit reap life everlasting."

With this view of the new creation before us, we see that it is a step towards a restitution to the condition in which man was originally created; a condition which God said was "good." Let us examine for a moment, the story of the creation of the first man, who, the Bible tells us, was made in the image of God—God being the Head as Paul says, Christ (the Wisdom of God, see Prov. 8:22-35) was **under** Him. As we have seen that Christ, the Wisdom of God, unites the **new** creation to God, even so was the first creation joined to the Creator by **His Word.** The man, the head of the image pair, was placed directly **under** and joined to, the Wisdom (Word, commandment of God, the woman being under the man. How do we know this? Does not Paul describe this arrangement perfectly when he says that God is the head of Christ (the Word), and Christ is the Head of the man, (the **new** creation) which, in turn, is head, rules over, "his own flesh," the human condition typified by the wife—woman. Eph. 5:28, 29. Being thus united to God by His Wisdom—Word, they were joined to **life** and all the blessings mentioned in Prov. 8:8-21, 35, flowed down upon them. Wistom **clothed** them, and the life in it filled them; the Most High was their habitation; this was the "house from heaven" that will be fully restored when Jesus comes. 2 Cor. 5:2. It is the house, "habitation" that Wisdom has builded: Prov. 9:1-6. Alas! Our first parents listened to another voice, the voice of the serpent, and left their heavenly habitation, the life giving Word that covered, enclosed, them, and their "nakedness" was immediately apparent to them; they had separated from God who was their Life; they

had **gone out of life.** God had forewarned them:

"The day thou eatest thereof, ye shall surely die"—lose life; and they lost it the moment they went away from His Word, which **is** life. And so we have a world that is dead while it lives! 1 Tim. 5:6: It has the natural, animal, life, but not the spiritual life of God. But God in His mercy has sent His Wisdom after mankind; has sent His Word to be made flesh, that whosoever **believeth** in Him, **should not perish,** but have everlasting life"—should be united to life. As no man can serve two masters, it is evident, if we are serving the new Master, Christ, that the old master, (the will of the flesh) has been slain! We have **died to sin.** "God be thanked, that ye **were** the servants of **sin**"; but sin no longer holds us—we are made free from it by death; "He that is dead is **freed from sin,**" and become "the servants of righteousness." Rom. 6. We have died and risen with Christ, and Paul declares that except we **have** thus died, we shall not be quickened (made alive) at the resurrection. 1 Cor. 15:36. Only those who have thus been united to God by His Word, and have been begotten **again,** are children of God—"children of the resurrection." They are the Spiritual seed, the temple; throughout this gospel age, this temple has been "builded together, a holy habitation." Stone after stone has been separated out, squared, smoothed off, and laid away, all ready for that beautious building of which Peter was **one** stone, but not the corner stone. 1 Pet. 2:6. Member by member this body has grown, "sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession." The Holy Spirit has given spiritual gifts, "for the perfecting of the saints, for the work of the ministry, for the edifying (building up the edifice—the temple) of the body of Christ. "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect (Gr. teleios—ended complete) man, unto the measure of the stature of the fulness of Christ." When this time comes, What then? Jesus has fully answered this question; in fact He has given full information in regard to the gospel age, its work, and its close, in many talks. The disciples

understood that this world (age) ended with the second coming of Christ. See Matt. 24:3. But there is a very important question to be settled before we begin a consideration of this great event. We know that Jesus laid down the precious human life that He had that He might arise a **lifegiving** Spirit. Had He not done that, He would have "abided **alone**". John 12:24. He would not have been able to impart a new life to us, hence the sacrifice of that life was made. We know that it was the **man Christ** Jesus who arose from the dead, for we are told that "there is one Meditator between God and men, the **man** Christ Jesus." 1 Tim. 2:5. Therefore, although He arose "a lifegiving Spirit," He is not a ~~dismembered~~ spirit! This same **man** Christ Jesus, "This same Jesus that ye have seen go into Heaven shall so come in like manner as you have seen Him go into Heaven." What is He coming for? "Because He (God) hath appointed a day in the which He will judge the world in righteousness, by **that man** whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31. All this time that He has been sitting with His Father on His Father's throne (Rev. 3:21) He has remained "a lifegiving Spirit," giving life to all that come unto the Father by Him. And, according to the testimony of the Scriptures we have quoted, He is **still** the **man** Christ Jesus," and will be while He is judging the world; having **then** been seated on His own throne. Rev. 3:21. Having proved from Acts 17:31, that He is still the **man** Christ Jesus, the question before us is: Is He **still** a lifegiving Spirit? Does He cease to be that when He comes? He ceases to be a mediator between God (the judge) and men, for He is judge **Himself**; but is there any Scripture that says His lifegiving power is to be taken away from Him? He is still the **man**, and that man is the **Word made flesh!** And that Word is **life.** If the objection is raised that Jesus ceases His atoning work when He ceases to be a meditator, we answer: He did His atoning work on the **cross!** He dieth **no more!** He took up a **lifegiving** work when He ascended up on high; He will have to cease to be **the Word** in order to cease to be the Lifegiver; He

was the **Word of life!** 1 John 1:1. It is the **Word** that shall judge the world at the last day—the Word of life! When, therefore, "the man Christ Jesus" comes to judge the world, He is still the "Prince of Life." Having, on the authority of the Scriptures, answered the important questions to which we referred, we will now seek for the instruction that Jesus has given us in His Word regarding His second coming and the end of the world. Much of His teaching was done in parables; in apt illustrations, a little here, a little there, He has furnished us with a complete map of His program for His future kingdom. He has given it to us in small fragments, as it were, (parables) each one important and absolutely necessary to a correct understanding of our Master's will and purpose, and we may be sure that if one of these is left out of our program, because we have no place for it, then **something is wrong** with our arrangement, it does not agree with **His.** These parables were not unimportant remarks, spoken just to pass away the time; they were the weighty utterances of the future King, every word fraught with meaning, every detail enunicated with the irrefutable wisdom of a Divine mind, to be carried out with the irresistable power of Divine majesty, in perfect accordance with that Divine **Love** that "spared not **His own Son,** but delivered Him up for us all"—a loving Meditator, a just Judge, and an Almighty King. Now Jesus has told us that His people are "the light of the world"; and, as He has, from time to time, lit a fresh candle, His faithful followers have gone forth with a flaming message that has led the church out of the typical Mosaic worship, out of the darkness of the middle ages, out of the formality of a dead ritualism, until He has brought them to the very gates of glory. **"Then shall the** righteous **shine forth** as the sun in the kingdom of their Father." Blessed day! How we all love to read about it! Let us turn to it at once. We shall find it in Matt. 13:37-43. Jesus had been telling His disciples how He, the Son of man, was sowing the good seed in the field —the world. They who received the seed were made part of it (part of the one seed which is Christ) and were the children of the kingdom. He told them how the tares

sprang up, how both were to grow together until the harvest, which, He said, was the end of the world; an event always linked up in the Scriptures with the second coming of the Lord. "And in the time of harvest He will say to the reapers: Gather ye together **first** the tares, and bind them in bundles to burn them." This work has been accomplished. Do we not see bundles (clubs, societies) of every description? Free Masons, Odd Fellows, Knights of Pythias, etc., etc. Some tied up with white ribbon, some with blue, but they are all going into the furnace of fire at the end of the age. And at this time the righteous will shine forth as the sun in the kingdom of their Father. If the reader is desirious of finding out where the kingdom of the Lord is, let him turn to 1 Chron. 29:23. He will see that the kingdom of **Israel** is the kingdom of the Lord, and this will be abundantly confirmed later. These two classes go to their rewards at the end of the age; see Matt. 25:46; one class goes into punishment, the other into life. Let us notice the phrase "into life." The first Adam went **out** of life when he disobeyed God's Word; those who have come back to the Word (the Word made flesh—Christ) are going to be restored back **into** the life that Adam left —lost; they are going to be clothed with it. see 2 Cor. 5:4. They are going to be "swallowed up of life"; if life swallows anything, it (life) **covers** like a garment that which it has swallowed. The apostle says here: If our earthly house (this mortal body of clay) were dissolved (if we die) we have a house from heaven. He says that while we are in this earthly tabernacle, we earnestly desire to be clothed upon with our house which is from heaven. In ver. four he explains himself by saying that we are not groaning to be **unclothed** (to be divested of this body, we do not want to die) but we want this mortal swallowed up **(covered by)** life, we want to **enter** life. This is the age-lasting life given when the Son of man comes in His glory, at the end of this age; and those who thus enter life "shine forth as the sun." But we shall see that **all** believers will not thus shine forth when Jesus comes; this is made clear in the parable of the net, contained in the same chapter as the parable of the sower. Matt. 13:47. We

remember that Jesus told His disciples that He would make them "fishers of men." Where did He send them to fish? As they were to be fishers of **men,** they must have gone to the waters that John saw: "And the waters that thou sawest . . . . are peoples, and multitudes, and nations and tongues." Into this "sea" the apostles let down their net and gathered of every kind, Jews or Gentiles, whosoever will. Now as Jesus has told us all about this fishing and its results, it will be most interesting to read about it. Turn to Matt. 13:47. "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the **end of this age:** the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Notice that these who were cast into the furnace of fire, were part of those who had been gathered **out** of the world, **into the net!** It is not the people in the ungodly world who suffer judgment at this time, far from it: rather they are the ones who **inflict** it; they are the "tormentors" spoken of in Matt. 18:34. Turn to Rev. 17:16, 17, and see who are **delegated by God** to inflict this fire. It is the ten kings united in one beastly government who will inflict the everlasting (age lasting) punishment spoken of in Matt. 25:46. These parables point to the judgment to come upon those in the **church** who do wrong, and this is located **after** the coming of Jesus, at the end of the age. Having thus seen that a day of judgment awaits the church at the end of the age, when the Son of man comes in His glory, we will turn our attention to a consideration of the shining forth of the righteous that takes place at the same time—when Jesus comes. When His disciples asked Him what should be the **sign** of His coming and of the end of the age, He gave them an outline of the events that precede His coming. Matt. 24:3-33. Wars, famines, pestilences, and earthquakes. Everything that He foretold has come to pass exactly as He said it would, as far down as ver. 27. False Christs have risen up, and we have been told: "Behold He

is in the secret chambers," (He has come in secret) **believe it not!** And then He tells them how they should know beyond all doubt, that the Lord Himself had come. "For as the lightening cometh out of the East, and is seen even unto the West, so also shall be the coming of the Son of Man." R. V. The same Greek word that is translated "lightening" here, occurs also in Luke 11:36, and is rendered **bright shining** in that instance. Bright shining! Had He not been telling them that the righteous should **shine forth as the sun** at the end of the age? Was this the sign of His presence at the end of the gospel age, as well as at His first coming, at the end of the Mosaic dispensation? We are told that when Jesus appeared in Galilee the people that sat in darkness **saw great light!** How did they see it? By the miracles that He did! "These things did Jesus and manifested forth **His glory."** This was the manifestation of the firstborn Son of God; this was the **sign** that Jesus gave to John when the latter got a little depressed and sent to Jesus to ask Him if He was really the One that should come; was the Messiah present? And Jesus gave John His credentials at once: "The blind see, the lame walk, the dead are raised up, and the poor have the gospel preached to them." All Israel acknowledged that no man could do these things except God be with them; this proved that He was Emmanuel,—**God with us!** We find, as we come to the close of this age, that Jesus has said that the very same sign should take place when He "has brought **many** sons into glory," when he is present the second time; and when this bright shining is seen, it will be the **manifestation of the sons of God!** Rom. 8:16, 19. But Jesus said that they were going to shine forth in the kingdom of their Father, and the Bible says that **Israel** is the kingdom of the Lord—"Our Father." Does the rest of the Word confirm this? Let us see: We have found that the bright shining should take place when Jesus comes; now Paul tells us that we that are alive are going to be caught up (the same Greek word is rendered caught **away** in Acts 8:39) when Jesus comes; Jesus also has said that His people were going to be "taken," some from their beds, some from their fields of labor; evidently He was

speaking of "we that are alive and remain" when He comes. And He tells us where we are going to be taken! This is very interesting, and it must have been equally so to the apostles when Jesus was telling them about it, for they eagerly inquired: "**Where,** Lord?" We also want to know where we are going to meet our beloved Lord, so we will read His answer and find out. Turn to Luke 17:-30, 37. Jesus is telling them how it will be in the day when the Son of man is revealed; ver. 30. "I tell you in that night there shall be two men in one bed; the one shall **be taken** and the other left. Two women shall be grinding together, the one shall **be taken,** and the other left. Two men shall be in the field; the one shall **be taken,** and the other left. And they answered and said unto Him, **Where,** Lord? And He answered and said unto them, Wheresoever the body (Gr. soma) is thither will the eagles be gathered together." In recording this conversation, Luke used the Greek word **"soma"** which was used when speaking of **either** a living or a dead body. Which did Jesus mean? Mathew gives us the information when he records it, for he used the word **"ptoma,"** which means a dead fallen thing—a carcase. Matt. 24:28. These who were "caught away to meet the Lord in the air," these who are taken from their beds, or fields of labor, are going where a **carcase** was lying! Where is this carcase? Who is it? Has Jesus told us? Yes, He has, in one of His wonderful parables. Turn to Luke 19:12 to 28. Here we find that Jesus (the nobleman) is to return to the people who rejected Him, and, for this reason, **became a carcase!** Let us read this parable very carefully, as it tells us several important facts. "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And He called His ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But His citizens hated Him, and sent a message after Him, saying: We will not have this man to reign over us. And it came to pass, that when He was returned, having received the kingdom, then He commanded those servants to be **called unto Him,** (some from their beds, some from their fields of labor) to whom He had given the money, that He might know

how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And He said unto Him: Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." In closing this parable, Jesus says: "But those, mine enemies, (His citizens, ver. 14) which would not that I should reign over them, bring hither and slay them before me, ver. 27. What nation rejected Jesus, would not have Him to reign over them? and after that lost national life and went down into the **carcase** condition? **Israel!** "Son of man, these bones are the **whole house of Israel!**" Eze. 37:11. **Here** is where the righteous are to shine forth as the sun in the kingdom of their Father, Israel! To **this** carcase the servants will be taken, from bed and from field, as they mount up with wings as eagles to join their beloved Lord, when He returns to His citizens who would not have Him to reign over them. What are they going to do? Jesus tells us in the instructive parable we are reading: The first thing they were to do was to bring His foes before Him, they were to gather Israel to Him. How are they to be gathered? We read in Numbers 10:2, 3, that they were to make two silver trumpets to call the congregation of Israel together. This is just exactly what Jesus said was to be done **after** the lightening (the bright shining) had taken place. Turn to Matthew 24:27, 31. "And **then** shall He send His angels (messengers) with a great **sound of a trumpet,** and they shall gather together His elect from the four winds, from one end of heaven to the other." Deut. 30:4. After the silver trumpet has thus gathered the nation who rejected Him, the citizens who hated Him, what then? The parable tells us that they were to be slain before Him! Now Matthew, in recording this same parable, said that the servants were to enter the **joy** of their Lord, and the Lord says that He has no pleasure in the death of the wicked! How is this? Can there be a death that the Lord and His servants and the angels in heaven can rejoice over? Yes, Paul tells us about it in Rom. 6. It is the death that the poor beggar died—the death to **sin** that sets a man free from sin (Rom. 6:7) and is immediately followed by the incoming spirit-

ual **life** given by Jesus Christ. "By whom we have access **by faith** into this grace wherein ye stand, and rejoice in hope of the glory of God." To this death Jew or Gentile **must come**, for Paul says "that thou sowest is not quickened **except it die**"—except it has been made free from sin by death. It is **this** death that awaits Israel when the silver trumpet has called them before their King. "For a small moment have I forsaken thee, but with great mercies will I **gather thee.**" Isa. 54:7. Read all of this chapter, it agrees perfectly with the quotation soon to follow from the New Testament.

It is evident that they will die hard, for, when He returns to Israel, at the close of the Gospel dispensation, we are told that they will boldly knock for admission to the kingdom, calling Him "Lord, Lord, Open unto us." But they had **denied** Him—thought they did not need Him because they had the Mosaic law, and now He denies them saying: "I know you not." "Why, we have eaten and drunk in thy presence, and thou hast taught in our streets." Evidently they are still relying on the law, which could not give life; they are not yet slain. They have lost entirely any place in the holy temple that is now all finished; they have no membership in the body of Christ—the Bridegroom. The fulness of the Gentiles has now been gathered in, and, as Israel's blindness was to pass away at this time, (Rom. 11:25) he (Jacob—**the rich man**) now lifts up his eyes and **sees** the spiritual seed in Abraham's bosom! That seed is now "a pillar in the **temple** of my God, and shall go no more out forever." That body is exalted very high **above** Jacob, and there is **now** a great gulf between them, no one can pass from one condition to the other. Luke 16:26. That gulf did not exist during the Gospel age: "Whosoever will" could **then** come in, and, if they offered themselves as living sacrifices to God, they would be baptized by the Holy Spirit into the body of Christ; would be made partakers of the **Divine** nature (2 Pet. 1:4) and be a part of that glorious temple together with God and the Lamb. But when the Master of the house hath risen up and shut to the door, it is too late to attain to that "high calling." Is there **anything** for Israel

now? Yes, Moses and the prophets. What will they hear when they hear Moses and the prophets? Paul declared that in his preaching he said nothing but those things that Moses and the prophets did say should come! "Had ye believed them, ye would have believed me, for he wrote of me." What will they be convinced of? That Christ is the **end** of the law which has dominion over a man as long as he liveth; they must now become dead to the law by the body of Christ. When this death has taken place, when they have been "slain before Him," What then? There is a short parable that gives us a bit of information about this: Turn to Luke 17:7, 8. "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is **come from the field,** (remember the servants were **taken** from the field and from the bed) Go and sit down to meat? And will not rather say unto him: Make ready wherewith **I may sup,** and gird thyself and serve me till I have eaten and drunken, and afterward thou shalt eat and drink?" We see by this parable that these servants who were called from the field must now get their Lord's **supper** ready for Him. What supper is this that is to be prepared after the servants are called to their Lord? It is the **marriage supper** of the Lamb! Rev. 19: 9. Is the "Ruler" we have been reading about, the "nobleman", (the second Adam) to have a bride also, as well as the first Adam? He is, for John **saw her** after she was all builded; let not the reader think that this is a strange term to apply to a bride, for the first Adam's bride was "builded"; see Gen. 2:22, margin. As regards the Lamb's bride, the term is most appropriate, for she is a **city,** the holy city, the new Jerusalem. Rev. 21:9, 10. Thus we see that the bride of the **second** Adam is "builded" **after** His body (the temple) is all complete and has "entered life," just exactly as the bride of the **first** Adam was builded after his body was all made and had been given life. The church is repeatedly declared to be the **body** of Christ—the **temple.** This temple was builded of stones that were made ready and "sealed" while Israel was being "purged by the spirit of judgment and the spirit of burning." Isa. 4:4. Is the bride, the holy city, to be built of stones also?

Yes, and they are to be sealed. Turn to Rev. 7:2, 3. We read here that John saw an angel ascending from the East, having the seal of the living God. Notice that this angel was seen in the **East,** the very place from which Jesus said the lightening, the "bright shining" was to appear! We remember also that it was the righteous, the Spirit baptized body of Christ, that were to shine forth as the sun in the kingdom of their Father, at the **end of the Gospel age.** Is this the messenger, the one body, that is to do the sealing? Who are they to seal? As they were to shine forth in God's (our Father's) kingdom, Israel, we might think that **Israel** was now to be sealed; and sure enough, the fourth verse tells us that there were an hundred and forty and four thousand sealed of all the tribes of the children of Israel! These were sealed by the messenger that shone forth so brightly at the end of the age. Now we remember that at the **same time** that the "righteous" in the gospel net shone forth as the sun, the "bad" in that **same net** were to be cast into a furnace of fire; so we find that **while** the twelve tribes were being sealed, there was a class of people going through a **great tribulation.** Rev. 7:9, 14. This class are being "purged by the spirit of judgment and the spirit of burning" while Israel is being sealed just as Jacob was purged while the stones of the **temple** were sealed. Now let us turn to Rev. 14:1-4, and get another glimpse of the hundred and forty four thousand sealed ones. They are standing with the Lamb, and they had His Father's name written in their foreheads—just the place where the seal was to be put! Was **this** the seal administered by those that shone forth as the lightening? We next read of a voice as of a great **thunder:** this is very appropriate after the lightening! And they were singing a new song before the throne that no one but the sealed ones of Israel, which were redeemed from the earth, could learn; they were redeemed from all places where they had been scattered in a cloudy and dark day. Eze. 34:12. Now John declares here (verse 4) that they are **virgins;** and this sealing is the preparatory work for the **marriage supper** that the shining servants had been bidden to prepare; see Luke 17:7, 8. Of course the

marriage supper could not be celebrated until the stones of the city had been sealed, and the bride had been **"builded."** How long will it take to build this city, this bride? This is an important question, for it shows the length of the **period of tribulation!** It has taken the entire length of the Gospel "day" to seal the stones of the **temple,** and this period has been "the day of Jacob's trouble"—the "seven times" judgment. Lev. 26:28. As Jacob typifies all Israel, even so Nebuchadnezzar typifies great Babylon, and the seven times punishment that he, Nebuchadnezzar, endured (Dan. 4:32, 33) typifies the period of tribulation through which **great Babylon,** the unfaithful church, the whore (the "bad" in the net) will pass. Rev. 17:16-18. This same "seven times" is the period during which the sealing of the stones of the city takes place. Rev. 7:14. It is the time of the preparation of the bride, as "she makes herself ready." After the hundred and forty four thousand are all sealed, we read that they follow the Lamb whithersoever He goeth." These are "the armies in heaven" who "execute the judgments written." Ps. 149. The angel told John that the earth could not be hurt (by judgment) until these servants of God had been sealed; when this is accomplished, the judgments upon the ungodly world will begin, the One on the white horse will go forth to war. Rev. 19. 11, 14. With these armies He will subdue the nations: "the uttermost part of the earth" that have now been given to Him for a possession. "With **thee** will I break in pieces the nations." Jer. 51:20. The Lord is now going forth to bring the nations into submission to the laws of **His** kingdom. "And I saw the beast and the kings of the earth and their armies, gathered together to make war against Him that sat on the horse and against His army." This is a war of rebellious man against God; it is the armageddon that was foreseen so clearly by the prophet Ezekiel. Eze. 38. "And the beast was taken!" All his wonderful inventions, all his scientific paraphernalia of war went down in utter failure bfore the King of kings, and the banner of the Conqueror waves triumphantly over all the earth. **Now,** at last, we are to have a **white** throne, just judge, a righteous King; a gov-

ernment in which no trace of corruption exists, one whose righteous laws will be **enforced.** As every government has had its laws written in books, to which the works of its people must conform or they must suffer judgment, even so we read that those who stood before the great white throne were to be judged by the things written in the books; What is written there? The law of the King—Jesus Christ. "The Word that I have spoken, **the same** shall judge you in the last day." And we read that the books were "opened." How were they opened? Just as Jesus opened the Scriptures to His disciples. Luke 24:32. That is, He **explained** the Word to them. In just this way will these conquered nations be made to understand the will of their new King. Will they obey it? Evidently not, for we are told that all, except those whose names were written in the Lamb's book of life, who, of course, **kept** His commandments, were cast into the lake of fire. As this is the **third** class to be cast into judgment fire, we will glance back for a moment and refresh our memory in regard to those previous judgments: Turn to Luke 3:9; John, the Baptist, warned the Jews of coming judgment in these words: "Every tree therefore which bringeth not forth good fruit is hewn down (cut off) and **cast into the fire!**" That fire was the great tribulation they entered at the end of the age. History does not tell us of any great conflagration that visited the land of Israel at that time, It was the judgment fire of God's wrath (executed by the Roman government) that came upon them at the end of the Jewish age. God "burned against Jacob like a flaming fire"—a fire that God Himself has likened to the fire that came upon Sodom. He held up the fate of Sodom for an **example** before Israel just as they were ready to enter Canaan, and told them He would visit a like judgment upon them if they did not keep His laws that He had written in the books. The apostle Jude tells us that the punishment of Sodom was "held up for an example to them that after should live ungodly"; Jude 7; and we have seen that God held it up before Israel for a warning. Deut. 29:-23. The previous chapter tells us just what that punishment would be, and it has been bitter. Now we know that

a second class of people in this **Gospel** age have lived in disobedience to God.'s Word: they are the "bad" in the gospel net who are to be **cast into a furnace of fire** at the end of the Gospel age. Has the punishment of Sodom been "held up for an example" before them also? Yes, this fallen church, great Babylon, (Rev. 17:5) has been warned by the prophet Jeremiah, who held up the punishment of Sodom before them. See Jer. 50:40. A comparison of Jer. 51, and Rev. 17 and 18, will show that the fallen church and her judgment is typified here. Compare Jer. 51:13 and Rev. 17:15. "She dwelleth upon many waters." Also ver, 6 with Rev. 18:4. "Come out of her my people." See also ver. 7, and Rev. 17:4, ver. 8 with Rev. 18:2. See also ver. 48, and Rev. 18:20; 19:1, 2. Also verses 63 and 64 of this same 51st chapter of Jeremiah with Rev. 18:21; the language is almost identical; evidently John considered that the prophet was foreshadowing the judgment that was to come upon the fallen church—mystic Babylon. But now we are to find that the judgment fire upon Sodom is "held up for an example" to yet another class who are to meet the wrath of God—the nations who have been conquered and are now before their Judge. The prophet Isaiah pictures the great day of wrath that is to some upon **all nations** (Isa. 34:1-10) and he calls them Idumia, the country of Edom! This name, Edom, which means "red", was put upon Esau because he sold his birthright for a mess of red porridge (Gen. 25:30, margin) and Isaiah here calls **all nations** by that name—Idumia, Reds! Evidently it is the ten kingdoms who unite to give their power to the red beast (government) who puts the great tribulation upon those who refuse his mark. God calls these Edomites, these Reds, "the border of wickedness, the people against whom the Lord hath indignation forever." Mal. 1:4. How appropriate that they should call themselves "the godless one." St. Paul calls them "that Wicked"; 2 Thess, 2:8. A more correct translation is "the lawless one"; for they acknowledge no law but "the wills of the flesh and the (carnal) mind." But they are to find that they **now** have a Ruler whom they **must** obey; and we see that the prophets of God have held up the judgment of

Sodom "for an example" to these lawless nations whom Isaiah, under the inspiration of the Holy Spirit of God, named Idumia. Turn to Jer. 49:17, 18, and see the judgment of Sodom held up for an example to Edom (the nations now gathered before the great white throne) if their works are not in accordance with the things that are "written in the books" Rev. 20:12. That is, the righteous law of the kingdom now established over all the earth. **How** will this judgment be executed? We have seen how it was executed upon Israel, the first class mentioned, and also the Scripture tells us that the "furnace of fire" into which the disobedient church is to be cast, is a great tribulation put upon them by the ten kings united in one beastly, godless government who are to "burn her with fire." Compare Rev. 17:16, with Rev. 7:14. And now we see that these ten kings are to be cast into judgment fire themselves; "the nations who have forgotten God" are now to be cast into hell, as Israel was; Isa. 5:13,14. Also great Babylon. Isa. 14:4, 15. This is the fiery **judgment** that came upon them. Have we any right to say that a just God will visit a **different kind** of fire upon this last class than He did upon the two former classes judged? The objection may be raised that the two former classes mentioned were God's people, although they were disobedient. Do not these conquered nations now belong to Christ? Have they not been "given to Him for an inheritance?" Again: it may be said: "O, but **this** is fire and **brimstone.**" Yes, and God most certainly said that the judgment upon the land of Israel, was **"brimstone,** and **salt** and **burning."** Now we know that "the spirit of judgment and the spirit of burning" that came upon rebellious Israel is to result in their **"purging"**; Isa. 4:4. We see also that the furnace of fire into which the disobedient church is cast, will result in their cleansing—"washing their robes"; Rev. 7:14. How about this **third** class who now experience the wrath of an offended God? Will the nations of earth who now stand before their Judge, learn righteousness by the judgment they now endure, as Israel learned it by their "fire and brimstone" judgment? Let the Scriptures answer: "When thy judgments are in the

earth, the inhabitants of the world will learn righteousness". Isa. 26:9. Yes, "the spirit of judgment and the spirit of burning" will bring a conquered world to His feet! For what other reason did He take possession of them? They will begin to realize that the nail pierced hand that rules them, wields a rod of iron, as the fire burns more fierce with every transgression; also they see the blessed protection and loving care over those who came out of the great tribulation, who "serve Him day and night" . . . . . "They shall hunger no more neither thirst any more; neither shall the sun light on them nor **any heat.**" This was a blessed promise during that time when "men were scorched with great heat." "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:14-17. No wonder these "glorify the Lord in the fires." These are the ones from whom Isaiah heard the songs, "even glory to the Righteous" as they "sing for the majesty of the Lord", while the "Lord punishes the Kings of the earth upon the earth." Isa. 24:14 to 16 and 21. The nations, plunged into woe unspeakable by the fiery judgments, will see that there is life and blessing in obeying the One on the throne, and will begin to keep His commandments. **Then** will be heard a voice of tender sweetness amidst the "desolations that are wrought in the earth." "And the Spirit and the bride say **Come.**" To whom do they say it if not to the world **outside the gates?** "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Those who thus obey will find that "the law of the Spirit of **life** is in Christ Jesus, whose name is called "the Word of God," and as they experience the blessing that comes upon those who do His commandments, the songs of praise will burst forth from their hearts and lips also, which will cause still others to listen to the "Come" that issues in loving cadence from the throne. How many will thus listen and obey? The Bible tells us that "at the name of Jesus **every knee shall bow**"; **When** will they bow? After they have learned righteousness by the fiery judgments. These

judgments will probably be in the realm of nature; earth, and sun, and heavens. We read that God has reserved hail for the judgments upon the wicked. Job. 38:23; Eze. 38:22. This is probably not a hail of frozen ice, but of the large mass of planatoids through whose orbit the earth may pass at that time. We also read that "the light of the sun will be seven fold in the day that the Lord bindeth up the breach of His people (of Israel) and healeth the stroke of their wound." This would make an unbearable heat, and we read in Rev. 16:8, 9, that "men were scorched with **great heat.**" Is there anything in nature that could bring this about? Yes, scientists tell us that the planets are gradually drawing nearer the sun, mayhap the planet Mercury may furnish the material for the refueling of the sun, and cause this great heat! Also we read that the earth will "reel to and fro like a drunkard," in the day when the Lord punishes the kings of the earth. This will bring the earth back to its proper position, thus restoring the Edenic conditions, which will be a great blessing, when the judgments are past. Peter tells us that this great judgment day of God will last a thousand years. 2 Pet. 3:7, 8. It will take a long time for men to realize that **every transgression** and disobedience will be visited with judgment fire. The fire of wrath that is then poured out is not upon a **part** of the earth, as in the two previous judgments, it is a universal fire that will cover all the earth like a vast lake. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:9. Verse 11, of this same chapter, tells us that the comorant and the owl and the raven shall dwell there; as these birds could not stand **literal** fire, this shows us that it was the fiery indignation of the Lord visited upon **all nations,** as it was formerly visited upon disobedient Israel, and also upon "Great Babylon' 'the fallen church—a bitter judgment. And the consequences of this judgment will be the death to sin. We know that the first death that came upon all men was a death towards God, thus the world became **"dead** in trespasses and sin"; "she that liveth in pleasure is dead while she liveth"; that is, she has the natural,

animal life, but is utterly devoid of the spiritual life that comes from God. But this bitter judgment, this lake of fire, will bring about a **second** death, the death to sin; in fact it is twice stated in Revelation 20:14 and 21:8, that it is the second death. This fiery judgment has been universal, all have suffered it; and its results will be that "every knee will bow, and every tongue will confess that Jesus Christ is Lord to the glory of God the Father." Phil. 2:10, 11. Rom. 14:11. "For He must reign till He hath put **all enemies under His feet.**" 1 Cor. 15:25. When He has thus brought them into subjection to His law of life and love, He will say to the Father: "Behold I and the children Thou hast given me." What will God say? "Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance." Then will the water of life flow freely forth from that same white throne, and the tree of life will furnish healing; To whom? To the conquered nations of earth! The nations who have been given to Him for an inheritance. Now we read that "the **nations of them which are saved** shall walk in the light of the city." What lights the city? "The glory of God did lighten it, and the Lamb is the Light thereof"; these also constitute the **temple** of the city which is the bride. And the blessed secret has been fully unfolded in the Gospel that the members of the **body** of Christ (the Lamb) form a part of that glorious temple. Yes, they have been made partakers of the **Divine nature!** 2 Peter 1:4. Truly this is "the high calling of God in Christ Jesus"; far above the bride, this temple shines down up her, and the bride in turn **reflects** this light upon the nations—"the **children** Thou hast given me," who walk happily in her light. Before their judgment they stood before the throne a **dead** world, Rev. 20:12; "dead in tresspasses and sin," walking in darkness; but now they have the **light of life.** "And it shall come to pass in the **last days** that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain (kingdom) of the Lord, to the house of the God of Jacob; and He will

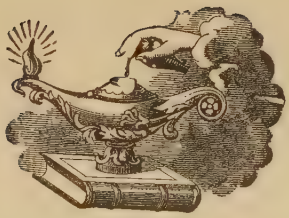
teach us of **His** ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:2-4. "They shall not hurt nor destroy in all my holy mountain: for the earth be **full** of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. This blessed state of affairs has been brought about by the fiery judgments; by these the people of the world have learned righteousness. "Then cometh the end, when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." How will death be destroyed? As death was caused by Adam's departure from God, hence God no longer **covered** him, so now we read that "the tabernacle (tent) of God is with men, and He will dwell (Gr. skenoo—tent) with them." He will tent **over** them; His Word and His Spirit will cover them as it covered Adam and Eve before the fall, they will be covered by **life;** this is "the house from heaven." Paul gives us an inkling of this when he says: "That the power of Christ may rest upon (Gr. episkenoo, **tent over)** me. Just so will God tent over His new creation—the sons of God. "And upon all the glory shall be a defence." (margin **covering).** This covering obliterates—destroys death, thus "death is swallowed up in victory." 1 Cor. 15:54. "And in this mountain will the Lord of hosts make unto **all people** a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the mouth of the Lord hath spoken it. Isa. 25:6-8. This is a result truly worthy of a God who is **love; "Justice** and judgment are the habitation of His throne." No blush of

shame need mantle the cheek of those who carry **this** gospel, as has been the case when missionaries have been obliged to admit (when questioned by the heathen) that they held the terrible doctrine that all men kept on living after they died, even if they did not have Christ, the Life giver; hence were enduring endless woe. This doctrine that all men are possessed of eternal life and must spend it either in happiness of misery is not built on the foundation of the apostle and prophets, they **all** with one voice cry out against it; consequently it is **not a fundamental;** it was added to the creed of the church after she had fallen, along with many other doctrines equally repellant to a just mind. Much of this has been cast away as the light of the reformation spread over a darkened world, but much remains that clashes hideously with the thought that "God is love"; clashes with a human sense of justice; and presents a doctrine for our acceptance that is as far removed from love and justice as night is from day. Many have seen the fact that there was neither love nor justice in the thought that eternal misery awaited the heathen out of Christ, but instead of throwing away the **lie** that all men will have eternal life whether they have Christ or not, and holding on to the Biblical truth that "there is **no other name** given among men, whereby we must be saved." they have held on to the lie, and have taken up with the belief that there is salvation in Budha or any heathen religion, thus denying the only Lord God who bought them. But let the fundamentalists **remember** that this has been caused by the error that they themselves are holding forth, that all men keep on living after they die, although Christ Himself declared that except they believed in Him they had **no life in them.** The condemnation that came upon all men was **not** that they should live forever in misery, but **"Dust** thou art and unto **dust** shalt thou return." "Man dieth, he returneth to his earth (dust) in that very day his **thoughts perish."** The **serpent** said to Eve: "Ye shall **not** surely die"; and this word is believed instead of God's Word; and it is verily supposed to be a fundamental truth. Thank God, that, in rejecting the false, we can still hold fast to the blessed Word

of God, the Christ who **alone** can save our souls from death —by resurrection. Let us take heed that we do not **hold on to the fables** that have been added to the Word by its so called "guardians" and let the **sweetness,** the **justice,** and the wonderful **wisdom** embodied in it slip from our grasp. In closing this article, we would call attention to one more parable that we think gives an instructive history of Israel—"Jacob whom He loved." It is found in Luke 16:19-31. Let the reader study it thoughtfully; let him compare it with the history of Israel—Jacob, as the writer has humbly sought to bring it to mind, and see if it is not in perfect accord with the rest of the sacred book. See if he (the reader) cannot more heartily agree with David when he declared so frequently that "God's mercy endureth **forever!**" Also see if he cannot more readily say: "Come Lord Jesus, come quickly." See also, if he cannot more readily acquiesce in the Scriptural declaration that

God is Love.

The New Creation.



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The New Creation

We read in the Bible that the things that are **not seen** are eternal; they are not seen by the natural eyes, but how truly and beautifully the world that we **can** see pictures that world that we cannot see. Earth, and sky, and sea, present to our view a panorama so varied and instructive that we marvel at its completeness. Rock and sand, light and darkness, fruit and flower, were all used by the Saviour to illustrate the spiritual world. Let us glance at the three very different parts, called kingdoms, into which this creation is divided: First, that part that does not decay—the earth, called the **mineral** kingdom: this "abideth forever". Here is stored a wondrous provision to maintain the life of the other two kingdoms— the vegetable and the animal. The first named (the vegetable kingdom) depends entirely upon the earth for its life and nourishment, and this kingdom **alone** can draw from the ample bosom of old mother earth the life-sustaining elements that the third named kingdom (the animal) must have in order to live. Not only is **life** sustained, but the material for the **growth** of bone and muscle, all the vitamins so necessary for the bodies of man and beast, are extracted from the earth and incorporated into the substance of root and plant and fruit, ready to be assimilated by the animal kingdom that is helplessly dependent upon them to draw it forth for them. Each tree, each little plant, draws forth its portion from the bounteous supply and meekly says: "Eat and live". What a picture! If there were no other in nature, this one alone **ought** to teach humanity their utter dependence upon the tree of life—Jesus Christ, who has said: "He that eateth me, even he shall **live** by me". He alone can draw forth the bounteous supply from the **heavenly** source—the eternal world. In no other way can the spiritual life be nourished (after it

is given) than by the tree of life whose roots are in heaven and whose branches hang down to earth ready for the hand of helpless man to take. "And the leaves of the tree were for the healing of the nations". Thus has God pictured the mediatorial kingdom of Jesus Christ which is **in between** helpless humanity and God—the Source of all spiritual life and strength. But we must remember that this "tree of life" came from a seed, an "incorruptible seed", and we know from our great picture book that we have been looking at, and also from the words of our beloved Teacher, that a seed must lay down its life in order to produce a tree; the acorn must die in order to bring forth the stately oak. "Except a corn of wheat fall into the ground and die, it abideth **alone,** but if it die, it bringeth forth much fruit". Just so Jesus, the Son of God, "the only begotten of the Father", laid down His precious life that He might "bring many sons unto glory". Opinions have been divided as to **why** this sacrifice of His sinless life was necessary; some averring that He was sacrificed **instead** of sinners, which has opened the way for a grave error, viz: that because **He** had borne it, all men were free from the sentence of death. Others maintaining that He lived and died as our **example** merely, which is **very** far from the apostolic statement that "He died for our sins, **according to the Scriptures".** What, then, is the testimony of the Scriptures? Where is the first sacrifice? We will have to go away back to Eden to find it, and we find there that the pair whom God had created had forsaken His commandments **(left His Word)** and had immediately realized that they were naked! And indeed they were: they had left light, left life, left **God** when they left His Word, which, the apostle John **tells us was God;** they had left the only covering they had when they left God. Now what did God do? Let us look for a moment at the picture that is presented to our view after the just judgment had taken place, and the sentence of death was pronounced: "Unto Adam also and to his wife did the Lord God make coats of skins and **clothed** them". As the coats were made of **skins** it is understood that some animal (a lamb?) sacrificed its life to provide that clothing! **This** was the reason why that lamb was slain! It was not done to furnish Adam and Eve

an example of meek obedience; it was not done in order that God's sense of justice might be "satisfied"; it was not slain **instead** of Adam and Eve; but it was slain in order to provide a **covering** for those sinners who had lost the covering of God's Word. Now we find that the typical lamb that was sacrificed under the Mosaic law was offered as an atonement for sin; and the literal meaning of the Hebrew word "kaphar" (translated "atonement") is "to **cover**"! Hence the slaying of that lamb typified the **restoration of the covering** of God's Word that is provided by "the Word made flesh —the Lamb of God that taketh away the sin of the world". Thus God drew a picture of "the Lamb slain from the foundation of the world" to provide a covering (Hebrew "kaphar") for naked humanity. The same word is also translated "forgiveness", "ransom", "reconciliation". When this covering is put on, the **Word** is put on, for He **is** the Word. When John the Baptist pointed to "the Word that was made flesh and dwelt among us", he cried: "Behold the Lamb of God"; the Word forsaken by our first parents had come to seek and to save that which was lost. How evident it is that the Lamb is slain to restore what was lost in Adam—the **covering Word.**

We are commanded to "**put on** the Lord Jesus Christ" Rom 13:14. How can we put Him on? "As many of you as have been **baptized** into Christ, have **put on** Christ"; they have put on the **coat** that was provided by the sacrificed Lamb, who died to provide that atonement: Hebrew— kaphar, covering. If this coat is rejected, if Christ is not "put on" by baptism, then reconcilliation, **on the sinner's part,** has not taken place.

St. Paul refers to this covering when he says: "I will therefore rather glory in my infirmities that the power of Christ may rest upon me". The Greek here reads: "may **tent over** me". This thought of God tenting over His people, is presented throughout the Scriptures. We find it in Rev. 21:3; "Behold, the tabernacle (tent) of God is with men, and He will dwell (tent) with them". He will tent **over** them. "And upon all the glory shall be a defence" margin: covering. Isa. 4:5, 6. This is "the house from heaven" for which we groan; it is "the habitation of the Most High",

the covering of God that Adam and Eve went out from when they forsook God's Word—commandment. When they forsook that covering Word, they forsook that which **defended** them from the disease germs that are in the air, and the death that God had warned them of came upon them. When God sent His Word from heaven to become flesh, He sent Him to win mankind back to Himself, to the safety and peace and love and happiness, to the **life** that is in the **Word.** When we "put on" Christ in baptism, we "put on" the covering that God provided when that Lamb was slain: we "put on", are clothed with, **the Word**—Christ, who is unto us "Wisdom, and righteousness, and sanctification, and redemption; and once more God's delight is with the sons of men. Prov. 8:14:31. For the Word (which is God) has been made flesh, and dwelt among us.

THE GOSPEL DAY. THE **FIRST** DAY OF THE NEW CREATION.

The Building of the Body of Christ—the Temple. The Fiery Judgment of Israel.

How was the Word made flesh? As the first woman gave to the first man the fruit that brought death to him and his offspring, even so was it granted to a woman—a virgin, to present to mankind the embodied Word in whom was **life:** "Blessed is the **fruit** of thy womb". When the fulness of the time was come, God sent forth His Son "made of a woman", and "unto us a child is born, unto us a Son is given"; "the only begotten of the Father, full of grace and truth." To bring this "holy thing" into existence God laid hold on that part of the seed of Abraham that was capable of motherhood, capable of clothing the Word with her flesh. Notice: this "holy thing" was **the Word** made (become) flesh; not a man who lived so very obedient to God that his flesh became the Word! "And the child grew and waxed strong in spirit, and the grace of God was upon Him". By the time He was twelve years old He began to realize that His life work was to be "His Father's business". By the time He was thirty years old (the age at which the priests took office) He must have begun to realize that He was to be a sacrifice, for He symbolized in baptism the death that He was to suffer. He realized that His mission **now** was, not to condemn, (the Word—commandment broken at the beginning did **that**), but to **save** the world. He had begun to realize that **He** was the Lamb that must die to furnish the covering (Heb. kaphar—atonement, reconciliation, ransom) for a lost world. "This commandment have I received of my Father." "I have power (authority—from my Father) to lay it down, and I have power to take it again". Upon the fulfillment of these two acts—His death and resurrection, the sinner's salvation depends; neither is

complete without the other, as an examination of the Scriptures will show. We read that "He was made a little lower than the angels **for the suffering of death**": angels cannot die, and this Word made flesh, had to die, because He (the embodied Word) is "the end—the completion, of the law for righteousness to **every one that believeth**". Here, in that grave, all that was against the believer came to an end: "that being dead wherein we were held"; "the ordinance (Gr. dogma—decree) that was against us was taken out of the way"—"nailed to His cross". The sentence that was against us was not annulled but **fulfilled.** Every lamb slain under the Mosaic law pointed forward to this sacrifice; and it **was** a sacrifice because the life that He had from His Father was not under the sentence of death, "but He was wounded for (on account of) **our** transgressions, He was bruised for **our** iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed".

He was slain to provide the atonement (covering) for those who had lost it by Adam's transgression. Thus "He bore our griefs and carried our sorrows". "He had done no violence, neither was any deceit in His mouth, yet it pleased the Lord to bruise Him". It pleased God that the Word that was against us should **come to an end**—be fulfilled! For **this** reason God withdrew from Him to let Him die: He **could** not die with that mighty power of **life** covering Him. This withdrawal of God from Him left Him just where **sin** had left humanity—without God, although He knew no sin; thus He was "made sin **for us**". "He was made a curse for us, for it is written: Cursed is everyone that hangeth on a tree."

This withdrawal brought the anguished cry from His lips: "My God, My God, why hast thou forsaken me"; thus was "He put to grief". "For the transgression of my people was He stricken"; "His soul (life) was made an offering for sin—"the sin offering of the atonement"! Notice: the literal meaning of the Hebrew word "kippurim" translated atonement here, is "covering" and the blood of this sin-offering was put upon the horns of the altar once a year to make atonement for (Heb. kaphar—to cover) them. Ex. 30;10. Now, if we turn to Lev. 8:15, we shall find the very

same thing recorded, but in this instance "kaphar" is rendered **"reconciliation"**, showing that the two words "reconciliation" and "atonement" are synonymous terms, meaning the same thing. As we pursue our study of the reconciliation wrought by the death of Christ, we read that "while we were yet sinners we were reconciled to God by the death of His Son", He who was the sin offering of the atonement (reconciliation). The Scriptures show us the part that **God** had in this reconciliation: "To wit, that God was **in Christ** reconciling the world unto Himself, not imputing their trespasses unto them"; the ordinances (decrees) that were against them were taken out of the way. The part that **Jesus** (the Lamb of God) had in it was to yield up His life in obedience to His Father's command, having the assurance that God would raise Him up from death. This promise was fulfilled when the power of the Holy Spirit descended upon that tomb and raised Him up a Conqueror; and this was the **Holy Spirit's** part in the reconciliation. What is the **sinner's** part in it? We read that God "committed the **word of reconciliation"** unto the apostles, and as ambassadors for Christ they besought the sinners to come in to the reconciliation. "As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God". How were they to come into it? By baptism! As the reconciliation was by the **death** of God's Son, the only way to get **into** reconciliation was to get into the **death** of Christ, and Paul instructs us that a baptism into Christ is a baptism **into His death,** which is reconciliation. This is the **sinners** part in it, and reconciliation (on the sinner's part) does not take place until this is done; but God's part in it, Father, Son, and Holy Spirit, took place **"while we were yet sinners"**... In harmony with this we read that after Jesus was raised up from the dead, and the joyful reunion with His disciples had taken place, He gave them this command: "Go ye therefore, and teach **all nations,** baptizing them into the name of the Father (who had given the Son of His love to die for us) and in the name of the Son (who suffered that death) and in the name of the Holy Ghost (who quickened Him **from** death). When this baptism is performed, the reconciliation is complete. Here is the meet-

ing place between the repentant soul and God; here is the mercy seat; here the righteous law of the Father was fulfilled; here the Son (the Word made flesh) fulfilled it; and here the blessed power of the Holy Spirit pours down from Heaven, where the Life giver sits at the Father's right hand, to give a new life to every believer who follows Christ down into the death that is reconciliation. Here every man and woman **must come** who desires to be set free from the law of sin and death. Why are they free from sin? Because they are dead with Christ, and "He that is dead is freed (Gr. justified) from sin". The sentence has been executed; the law has been fulfilled. Many have preached that because the reconciling act was performed while we were sinners, therefore all sinners were reconciled to God by that act, but evidently Paul did not think so, for he besought them to be reconciled to God! The apostle John did not think so, for he said: "We know that **we** are of God, and **the whole world lieth in the wicked one". /** John 5:19. R. V. Who is the wicked one in whom the world is lying dead? The one in whom they died, of course: and we read that "in **Adam** all die"; they die **because** they are in Adam, the one who disobeyed God's righteous law. That law stands between this dead world and God ,and the only place where it is "taken out of the way" is at the cross of Jesus—thither the sinner **must come;** here he must die to sin, and here he will pass from death unto life. When we come into **that** grave, we are quickened to life, like the man who was cast into Elisha's sepulchre. That man was raised to **natural** life, while the life that is given to the believer who goes down into **Christ's** death, is the spiritual eternal new life. John says: "We **know** that we have passed from death unto life because we love the brethren; he that hateth his brother **abideth in death,** but God in mercy has opened a door out of this dead world into the **new creation,** and it is a door of **faith:** "the word of faith which we preach". Jesus said: "I am the door; by me if any man enter in he shall be saved". Saved from what? Saved from **death**! "I am come that they might have **life",** and we know that we have passed (through the door) from death unto life. Many are the testimonies that have poured forth from joyful lips in

song and story, to the blessedness of the new world thus entered. It has been most sweetly and tenderly expressed in the following lines:

"Dying with Jesus, His death reckoned mine;
Living with Jesus, a new life divine:
Walking with Jesus, till glory doth shine:
Living or dying, O Lord I am Thine".

There is no reason why **any one** should hesitate to take this step; the joys one gives up to enter this life, are not to be compared to the joys that are **received;** and the loving friendship, and powerful protection of the "King of kings" brings a peace that is beyond description. When we think of the agony that Jesus endured to make this new life possible, when we think of the powerful life He laid down for our sakes; how He did not use that power for His own aggrandizement, but sacrificed His life for **us,** it surely should "draw all men unto Him". How blessed the thought that the old life, with all its unhappy memories, can be **buried,** and God has promised to remember their sins no more". Thrice blessed the promise that a new birth into the family of God awaits us, for we have the assurance that "He that cometh unto me, I will **in no wise** cast out." No one can say: "He will not receive **me;** I am too great a sinner". No one can say: "I am too old"; the promise is to "him that cometh"; Old or young, sick or well, rich or poor, that promise holds good. No one can say: "I do not **need** to die to sin." My Brother: there is no other way to get **life,** than by death with Christ and rebirth into the new Creation—a family upon whom the sentence of death does not rest. The difference between the old life that we leave behind us, as we emerge into the new creation is as marked as the difference between the caterpillar crawling upon the earth and the golden butterfly, floating in the sunshine. We **now** are in **heavenly places** in Christ Jesus", and this new life has been made possible by **His death,** for when He ascended up into the celestial glory, and became a lifegiving Spirit, He received that which the Father had promised Him —the Holy Ghost life to breathe down upon those who are baptized into His death. Had He not been "the Word" they would not have been freed from the decree against them,

and also He would not have risen from the dead and ascended up to receive the mighty new life from the Father. The **death** of the **Word** removed the decree against us; the Holy Ghost life He pours out upon the believer, raises him from **death** to walk in newness of life. Acts 2:33. Thus He was made **perfect** through **suffering,** and it was after the **suffering of death** that He became "the Author of eternal salvation unto all them that obey Him". He was **perfected** the third day, when He rose from the dead; **then** He "became a life giving Spirit. R .V." This He could not be until "He had, by Himself, purged our sins"; until He had become (through suffering) the Author of eternal salvation to all them that obey Him.

Notice how "the Word made flesh" passed from glory to glory on His journey back from the cradle to His Father's right hand in the heavenlies. We read about Him as He grew up into young manhood: how He "increased in wisdom and stature, and in favor with God and man", but there were no miracles performed by Him until He had consecrated Himself in baptism to be the sacrifice for sin, **then** God anointed Him with the Holy Ghost and with power; **then** He came into the dominion spoken of in the ninety first psalm, that high place in paradise occupied by the first Adam before he sinned. This is the **terrestrial** glory spoken of by St. Paul. In this glory Jesus walked three and one half years, showing forth the glory of the Immanuel, "God with us" condition; then, after His resurrection, He ascended up into the **celestial** glory, the "life more abundant" far beyond that bestowed upon the first Adam. Thither, they who "make a covenant with Him by sacrifice" (His body) will follow Him. "Thou shalt follow me afterwards". "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Thus they will be prepared to follow Him who laid down His lamb life (that He had taken on when "He took on Him the seed of Abraham") **for** the sins of the world; then He arose from that death and gave His resurrection life **to** His believing followers. Thus He "became a lifegiving Spirit". He had to pass through this death before He could "bring many sons

unto glory". God has wonderfully pictured this fact in nature. He has shown us how the humble caterpillar cannot propagate his kind until he has wrapped himself in the winding sheet of death, and has emerged (some of them the third day) a butterfly, no more confined to earth; **then** he becomes a parent—a lifegiver; then he produces children who, like himself, can arise from the sleep of death, and, spreading glad wings, flit away to join the bridegroom "in the air". 1 Thess. 4:17. This shows us the two parts in the redemptive act: while the removal of ordinances against us by His death was absolutely necessary (Col, 2:14) yet it would be of no benefit **if a new life were not given,** hence the poured out, vivifying power of the Holy Ghost descended upon that grave, and the Lord of life and glory came forth a lifegiving Spirit; thus God's law was not annulled but fulfilled. Had Jesus remained in Joseph's tomb, it would have proven that He was not the Son of God—the **Word** made flesh, hence the handwriting would still stand against us. Paul says: "If Christ be not risen from the dead ye are yet in your sins", and God took care to have many faithful witnesses to the fact of His resurrection. Thus the Scriptures proclaim that Jesus is the Lifegiver; with equal firmness they declare that His name is the **only** name given among men whereby we must be saved. All men, Jew or Gentile, must **come** to Him, and He has appointed the meeting place; they must come via His cross and His tomb. They must join Him in the death to sin; they must be **"reckoned dead"** with Christ, if they are to be **"counted worthy"** to obtain that world and the resurrection from the dead. In order for this to become a fact, they must be born again, born of water; and the only place to end the old life and be given the new, is in the death and resurrection of Jesus Christ. If this is not done, it is written in the indelible language of Scripture: "they are worthy of **death"**—they cannot be **"counted worthy"** to obtain that world and the resurrection from the dead in any other way. "If we die with Him, we shall also **live** with Him; notice that "if". Paul realized this perfectly, hence he said: "That which thou sowest (in the grave) is not quickened (made alive) unless **it has died"!** 1 Cor. 15:36. Unless it has died (with

Christ) the death to sin and has thus become "**freed** from sin"; freed from the law of sin and **death,** by "the law of the Spirit of **life** in Christ Jesus", thus becoming "worthy of **that** world, and the resurrection from the dead", being born again and becoming a child of God—a child of resurrection. Thus the water of baptism is the grave of the "old man", but the birthplace of the **new** life, and God is the Father of that life. "Of His own will begat He us with the Word of truth". We have been begotten through the gospel, the Word of truth (1 Cor. 4:15) and we know that we shall be **born** of the Spirit at the resurrection. As God is "the Father of spirits" we know that these new born sons who thus rise from that watery grave that has received their "flesh" (Rom. 8:9) are **spirits,** although they are "judged according to **men**" to be still in the flesh. 1 Pet. 4:6. Now, while that "old man" has been reckoned dead, and has been buried (baptized) for dead, see 1 Cor. 15:29, yet we must see to it that he **stays dead!** Paul groaned to be delivered from "the body of this death", for he realized that he could not touch it without being defiled, Num. 19:11. He knew that this "old man" is an **adversary to God.** "The carnal (flesh) mind is enmity to God, for it is not subject to the law of God, neither indeed can be". Hence we see that the only thing to do with him (the old man) is to have him die daily, as Paul did. **This** is the "adversary that goes with us to the judge" (Matt. 5:25) and we must take heed that we be delivered from him, for he is God's adversary as well as ours, and we must not yield ourselves servants to that mind which is sin, but yield ourselves unto God as those that are alive from the dead. Rom. 6. "We (the church of Christ) must all stand before the judgment seat of Christ". As we go toward that judgment, we are accompanied by an adversary—the body of our flesh. Jesus spoke of this fact in this way: "When thou goest with thine adversary to the Judge, take heed (to God's Word) that thou mayest be delivered from him, lest he hale thee to the Judge, and the Judge deliver thee to an officer (any agent appointed by God to administer the chastening) and thou be cast into prison—the tribulation. I tell thee thou shalt by no means come out thence till thou hast paid the uttermost farthing."

What is it that we must pay? Our Lord has **bought us,** we belong to **Him,** and He wants all there is of us, no part of us can be the servant of sin, and the chastening is administered to bring us to the point where we will give Him that which belongs to Him—ourselves! We have this death pictured out to us in the great picture book of nature also; year by year it is spread before us. We know that, in order for the life that is in abeyance within any seed to be awakened into life, **conditions** must be met. It must "fall into the ground and die". It must have the warmth of the sun, the moisture of the rain to bring forth the living sprout, and this sprout must be in contact with the earth in order to draw from it the sustenance that nourishes the growth of stem and leaf and flower and finally fruit. If these conditions are not met, if this **death** does not take place, the life that is dormant within it, will never be awakened; the possibility will never become a fact. If a bean lies on the shelf until it is all decayed, no **life can ever be brought forth from it;** the opportunity to **develop** that life is gone forever, and that seed is **lost—**its existence is at an end. What can the glorious Springtime (so typical of the resurrection) bring to that decayed bean? When the cold winter has passed away, and the hidden life begins to bud forth joyously under the warm breath of Spring, will any **life** be manifested in that decayed seed that has **never been planted?**.. Nay! There is nothing within it that **can** live again! nothing that can respond to the resurrecting touch of Spring. Even so is it in regard to the human soul; if the possibility of life that lies within it is ever to become a fact, conditions must be met **before decay has taken place,** or that soul is **lost—**and that does not mean that it is going to live forever in conscious agony: it will **cease to exist.** "The soul that sinneth it shall **die",** saith the Scripture. On the contrary, if it is "planted together with Christ" (Rom. 6:5), if it has been baptized in the likeness of Christ's death (to sin), the lifegiving power of the Sun of righteousness, and the softening influence of the rain from heaven (the sweet grace of God) will awaken it to spiritual life, and ample provision for growth is made in the living Word of God. The soul that is thus awakened will never die; they

will survive the winter of death and come forth in the resurrection morn, to new life and beauty and usefulness. Thus, "He that will lose his life for my sake, shall keep it unto life eternal". They who thus go down into Christ's death obtain a life that they never will lose; they may go to sleep if Jesus tarries, but their life is "hidden with Christ in God", and they will have part in the glorious resurrection that is pictured by the Springtime, for they are **born again,** not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever (1 Pet. 1:23) and have become "children of the resurrection". Paul, writing to the Gentile Corinthian church, said the very same thing, for he declared that they were "begotten through the gospel". 1 Cor. 4:15. Whether preached by Paul, or Apollos, or Peter, to Jew or Gentile, this precious incorruptible seed begat **new creatures** if it was received **in faith** by them that heard it. "This word of the truth of the gospel which is come unto you, as it is in all the world (all nations, Jew or Gentile) and bringeth forth fruit, as it doth also in you, since the day ye heard it and knew the grace of God in truth:" this seed which thus springs up, was planted by Paul, watered by Apollos, but God gave the increase. This is God's garden—the new creation, called by Paul "heavenly places in Christ Jesus". He says that God hath **raised us up together** and made us sit together in heavenly places in Christ Jesus: this is a place **above** the world. This blessed condition we enjoy because we are **in Christ:** He, the slain Lamb, is our covering, our reconciliation; we are covered by Him as Adam was covered by the coat that was provided by the slain lamb in paradise, for Adam was still in paradise when this was done, but he could not eat of the tree of life after he sinned.

Jesus has beautifully illustrated the planting of this garden, the growth of the seed, and the harvest, in one of His instructive parables: "The kingdom of Heaven (this garden of God) is likened unto a man which sowed **good seed** in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder

came and said unto him: Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him: Wilt thou then that we go and gather them up? But he said Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together **first** the tares, and bind them in bundles to burn them: but gather the wheat into my barn". Do we see any signs of this harvest yet? If we look around a little we shall see that the command to gather the tares into **bundles** has been well carried out! There are clubs, societies of every description tied up together: Free Masons, Red Men, etc., etc. As Jesus said that the harvest is the end of the age, we know that we must be in the time of the end, because we see the bundles of tares all stacked up in the field ready for the harvest. As the disciples wished Him to explain the parable to them, He did so: "He that soweth the good seed is the Son of man; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. This is the harvest which, Jesus said, is the end of the world, an event always linked with His coming in the Scriptures. Matt. 24:3.

In the preceding pages we have noted the growth of the **good seed**— the children of the kingdom, the body of Christ. A study of the Scriptures reveals the fact that there has been **another** body developed during this gospel age—**the man of sin** developed from the seed sown by the enemy. We will now return to the beginning of this age, and note the growth of that other seed that was sown by the **enemy**: that enemy whom Paul warned them about, saying: "For I

fear lest by any means ,as the serpent begiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ"; and then the "bad" seed would be sown. Let us begin at the time when Jesus was about to leave His beloved little band, and His heart was touched by their anxiety and sorrow as they faced a crisis that troubled them greatly although they did not understand it. Jesus knew that the new creation was about to come forth out of the Jewish ecclesiastical system, and, wishing to encourage His disciples, by showing them that there was joy beyond the sorrow, He said to them: "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man (that is a man **child)** is born into the world. And **ye now therefore have sorrow**: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you". Thus Jesus likened their sorrow **at that time** to the birth pangs of travail, and a birth **did** take place, for Jesus, the first born, arose from the dead, and their sorrow was turned into great joy. He was "the firstborn among many brethren": as in nature the Head of this manchild was brought forth first, but the body which in continuance was fashioned (Ps. 139:16) awaits completion.

We have a record of the birth of this new man in Rev. 12:1-5. John tells us here about a woman who had the moon under her feet; this was her light. "Thy Word (the Mosaic Law) is a lamp **to my feet,** and a light to my path"; it upheld her—Zion, and directed her steps. "For the commandment is a lamp, and the law is light." But the time came when the true light shone forth, and the Sun of righteousness came to clothe her with His glory; and He sent forth the twelve messengers (stars) to crown her with His life. But she refused Him, hence, in the birth pangs of sorrow the new creation had to come out from her, they had to be born again, and the one body of many members, the "man child" **began to be developed.**

This new creation was lifted up high above the Jewish system from which it came forth, into "heavenly places" in Christ. And now the great dragon, Rome, tried hard to de-

vour the infant church; just as Babylon "swallowed up Zion like a dragon". Jer. 51:34; and just as "Egypt, that great dragon that lieth in the midst of his rivers" swallowed up the descendants of Jacob so long ago. Eze, 29:3. Even so this great dragon, pagan Rome, sought to kill out Christianity. "And there was war in heaven! Michael and his angels fought against the dragon, and the dragon fought and his angels". There were many years of bitter persecution as the dragon strove to drag down this "one new man" from the heavenly places in Christ ,"and prevailed not"; for they loved not their lives unto the death: and they overcame him by the blood of the Lamb, and the word of their testimony. Notwithstanding the ten terrible persecutions (Rev. 2:10), the members of this one body were multiplied, and at last pagan Rome, that ten-horned anti-christian government, gave up the battle. Its Emperor, Constantine, had felt the power of the two edged sword, and was "wounded to death" —the Greek here reads "as it were slain". He professed conversion to the Christian faith, and was supposed to "die to sin", but "his deadly wound was **healed"**; and now **pagan** Rome became **Christian** Rome; thus a new government (beast) rose up: Rev. 13.1. To this government the dragon gave "his power, and his seat, (throne), and great authority". The same Greek word ("didomi") translated "gave" here, is rendered "gave up", and "delivered up" in Rev. 20:13. This "beast" had seven heads and ten horns just as the dragon had; in fact it was the same Rome, but no longer **pagan.** As it failed to "die" (to sin) it soon became spotted like a leopard; after the conversion of the Emperor, persecution ceased, and, with the reception of the emoluments of the government, the church became worldly: the bishoprics of the wealthy cities were sought after, especially Rome. As the church became more popular and powerful, the wealthy Romans came into it without conversion, and, being educated in the doctrines of paganism, and being men of letters they soon flooded the church with "seed" that was far from being the Word of God. It was, in fact the word of **man;** (1 Thess. 2:13.) that seed of which Jesus said: "An **enemy** hath done this". From this seed was developed an organized **"body";** churches with shepherds that

fed not the flocks; church councils presided over by worldly minded bishops, and finally one supreme **head** over all—the bishop of **Rome!** A list of a few of his titles will show that he "sat in the seat of God, showing himself to be God." "Most Divine of all Heads" "Christ by unction". "Sovereign Priest". "Key-bearer of the Kingdom of Heaven". Where is the seat of God? It is where He dwells, in His temple, His church! "Ye also, as lively stones, are built up a spiritual **house".** "Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on **Him shall** not be confounded". This corner stone upon which **God's** church was built, is Christ Jesus, the Head of the true church. But the church having an earthly head—"papa", the Pope, has built their's upon Peter! If we compare two passages of Scripture, we shall see how this mistaken idea originated. Let us turn to John. 2:19; and read what Jesus said when the Jews requested a sign from Him to prove His authority: "Destroy this temple and in three days I will raise it up". The Jews made the very natural mistake of thinking that He referred to the "temple made with hands", before which they stood. But the apostle gave the correct interpretation of His words, showing that He referred to the temple of **His body.** Notice that there were **two** temples there. Now turn to Matt. 16:18; and read what Jesus said to Peter, after his confession of faith in the Sonship of Jesus: "And I say also unto thee, that thou art Peter (a rock) and upon this rock I will build my church". This is an exact parallel of the first passage quoted, for there were **two** stones there; Peter and Jesus, and Peter himself said that Jesus is the chief corner stone: 1 Peter 2:3, 4, 6. Hence we see that there were **two stones** present, just as there were two temples in the first instance. . As in the first text quoted, Jesus knew that **He** was the temple that would be reared again the third day, even so, in the second instance, He knew that He, **himself,** was the Rock upon which He would build His church; the same Rock that Peter placed his faith upon. If the inspired historian had given the interpretation of the words of Jesus at this time also, he would have told us that He spoke of **Himself,** the chief corner stone, as the foundation upon which He would

build His church of "living stones", of which Peter was one. Peter remained humble, but his so called "successors" have not, but have exalted themselves to heaven, thus revealing themselves as "the man of sin", who has "exalted himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God". The Emperors who were crowned by this usurper, were declared to be "crowned by God". In contradistinction to the "mystery of Godliness", the development of **this** body is called "the mystery of iniquity". As one of the titles of this usurper was "key-bearer of the kingdom of Heaven", perhaps a little examination as to how Peter used the keys entrusted to him by Jesus, would be interesting. We know that the purpose of "keys" is to open **doors;** and we read about the "door of faith" being opened to the Gentiles: Who opened that door? Peter! When he preached to the Gentiles the sermon that convinced them that they also had a place in God's love. Also he convinced the Jews by his powerful sermon after Pentecost that they also must come in through the same door of **faith,** thus he used the keys given him by Jesus. One more illustration of the "tares" will be in order at this time. We remember the exhortation of St. Paul to those who had been "buried with Christ in baptism" that they should die indeed to sin; Paul himself "died daily". This has been so changed by this unfaithful church that the Lord Jesus is **supposed** to come down from Heaven "at the command of the priest" and **die daily** for the sins of His professed people; while the Word of God declares that He made **one** offering for sin. "He needeth **not daily** to offer up sacrifice . . . . for this He did **once** when He offered up Himself". "Now **once** . . . . hath He appeared to put away sin by the sacrifice of Himself". "So Christ was **once** offered to bear the sins of many". "For by **one** offering He hath perfected forever them that are sanctified". Heb. 7:27; 9:26, 28, 10:14. This is what the **Bible** says about the sacrifice of Christ; but how it has been perverted by the carnal mind which is the "enemy" that sowed these and divers other "tares" among the "wheat". Surely St. Paul was right when he said: "And they shall turn away their ears from the truth, and shall be turned

unto **fables.** 2 Tim 4:4. These fables are the "tares" that were sowed by the enemy and have brought death instead of life. Another "fable" brought into the church at this time is the same lie that was told to Eve by the old serpent in the garden: "Ye shall **not** surely die"; instead of believing what **God** has said, namely: that "their thoughts have perished" when they die; that "there is no remembrance of God in death"; that after a man dies "his sons come to honor and he **knoweth it not,** they are abased, but he **regardeth it not of them";** the "fable" has been brought into the church, and is still firmly held by Protestants and Catholics alike, that friends who have stopped breathing have merely gone into other rooms where they are happy or otherwise as the case may be, and the declarations of Scripture are either mistranslated or misconstrued to fit this error, this seed planted in God's garden by the enemy: "An enemy hath done this". This pleased the worldly church that was now prospering and growing stronger. Her power over the minds of men increased to such an extent that she could enthrone and dethrone Kings. The threat of excommunication with its attendant horrors so weakened the power of the Emperor and his forces that resistance was impossible: thus the dragon was bound hand and foot.

The subsequent weakening and decay is called by historians "the death bed of the empire". Now death is many times called "the pit" in the Bible: See Isa. 38:18; Ps. 30-9; Job 33:22, 28. St. Paul said that the Lord Jesus was in the pit when He was in the grave; the Greek word "abusos" translated "the deep" in this passage (Rom. 10:7) is rendered "the bottomless pit" in the other places where it occurs. The decayed Roman Empire went down into this bottomless pit, this abyss of death, and the inspired historian declared that it should remain there in the dust, for a thousand years! How does this compare with the facts? History tells us that as the various municipalities over which the dragon Rome (Satan—the adversary, Rev. 12:10) had ruled, were left defenseless against the attacks of many enemies, the Pope took control of the armies, and assumed the **temporal** power as well as the spiritual authority, becoming the Sovereign of what has since been known as "the

papal states". The Empire that **had been** ("the beast that was") had gone down into the pit, hence "it is not", and ecclesiastical authority ruled while the Empire lay in the dust. We learn from history that the temporal power was given to the Pope in the latter part of the eighth century; When was it taken away and restored to Rome? In 1870! For a thousand years the Empire of Rome lay in the dust of the earth, in the pit, while the church held the reins. This was revealed to John in the symbolism of Revelation, by the symbol of a **woman** seated upon a ten-horned beast; this signified a government ruled over by **ecclesiastical** authority. Thus the church climbed up on the back of the beast and took the reins—assumed control of the government. Rev. 17:1. The angel told John that this woman was "that great city which reigneth over the kings of the earth". Jesus told His church that **they** were "a city set on a hill". Alas! "How has the faithful city become a harlot"! There is but one church that has reigned over the kings of the earth, and kings feared her dictums, emperors trembled at her decrees. Forgetting that her Master had said: "He that taketh the sword shall perish with the sword", she used sword and fire and wild beasts against the faithful disciples of Jesus who **protested** agianst her doctrines, until many millions of the many-membered body of Christ filled martyrs graves Rev. 13:7. But her power gradually weakened, and at last that old infidel, pagan, spirit that had been put down, chained, for a thousand years, rebelled against her authority and burst the bonds. There was a great upheaval as the old dragon emerged from the pit where he had been bound, and signified his forthcoming by a wild outburst of infidelism in the French revolution in A. D. 1789. Then began a series of plottings and counter plottings to **regain** "the power, and seat (Gr. throne), and authority that had been given up to **ecclesiastical** rule so long. At last Victor Emmanuel, after a decisive battle, rode victorious into Rome and was proclaimed King of united Italy in A. D. 1870. Thus the woman was unseated from the back of the beast, the **temporal** power was taken away from the church, leaving only the ecclesiastical rule in her hands, and thus a new government sprang up. John illustrates this

by the vision of a **new** beast arising from the earth; this is nothing else than **revivified Rome,** the government that had been cast down into the pit a thousand years previously. While this beast **looked** like a lamb (Rev. 13:11), yet it **spake** like a dragon, and we shall see that it was animated by the same old adversary that had been bound so long ago. The Pope refused to give up his title of Sovereign and retired into the Vatican, thus this government (beast) that now sprang up again, had **two** sovereigns—horns. We read (verse 12) that this beast "exercised all the power of the first beast before him". He exercised the temporal power because he **took it away** from the former ruler. At first this new government adhered to the same worship: He caused (ruled) that the worship of the first beast (the so called **Christian** government) should still obtain; he yielded willingly to the **spiritual** sovereignity of the Pope, but the **temporal** power was now restored to the throne of Rome. But we find, as we come to a consideration of verse 14, that the one into whose hands the affairs of state have been committed (the Dictator) will have an irresistable desire to make this kingdom a duplicate of the magnificent ten-horned Empire of old—Rome, substituting a psychic, **man worship** instead of the powerful religious system that accompanied the former government; He did not want religion, but an **imitation** of it—an image! We read in verse 14: "Saying to them that dwell on the earth that they should make an image to the beast that had the wound by a sword and did live"— **did not die to sin.** That is, an image of the powerful ten-horned beast (kingdom) that **professed** to have come into subjection to the King of kings. The followers of Jesus have been slain by the sword that proceeds out of His mouth (the Word); they die with Christ; but, while the ruler of this great ten powered kingdom was **wounded** by that sword, his deadly wound was healed—he did not die; the entire Roman kingdom failed utterly to die to sin, hence this beast was spotted like a leopard. Rev. 13:1. We can see, as we consider this chapter, that a perfect imitation of God's method of introducing the glad tidings of His kingdom, is used by this last beast in remodeling **his** kingdom! God sent His image, Jesus Christ, to

manifest His Word; at His baptism He was anointed with the Holy Ghost and with power, and, as He taught the people, He was proven to be "that prophet of whom Moses did speak": and this prophet was "approved of God among you by miracles, and wonders, and signs". Now we see by the prophetic Word, that the Rome that rose up again from the pit and took away the **temporal** power and authority and exercised it himself, will have no limit to his ambitions; he will want a magnificent kingdom for **himself,** and he will cause an image to be made that shall **speak,** and when he speaks, we shall find that he is a **false prophet,** introduced by great signs and lying wonders. This will be a complete **counterfeit** of religion—"an image made like unto corruptible man". Rom. 1:23. This image will be given life by the government: that is, it will be caused to **exist** as the religion of the government, just as the "Nazi church" is now being forced upon the German people. What message will this false prophet bring? The "strong delusion" that St. Paul foresaw would be sent to them that received not the love of the truth. 2 Thess. 2:11. This is the Antichrist "that denieth the Father and the Son"; this is "that Wicked" (the lawless one) that is to be revealed when "the man of sin" (who so long has stood in the temple—the church) is taken out of the way. Some have taught that the head of the Church of Rome was the Antichrist, but he **did not deny the Father or the Son,** as John tells us the Antichrist will do. 1 John 2:22. This false prophet will tolerate no rival, **all** must worship this counterfeit. Rev. 13:15; the command now goes forth that the followers of this prophet must be marked either in the right hand or the forehead; probably an imitation of the seal given to the followers of the true prophet. We read that no man can buy or sell except he bears this mark, or the name of the beast, or the number of his name which is 666: these Greek numerals spell out "The Latin Kingdom", which is certainly the kingdom that **was,** and (while it was down in the pit) was **not,** and yet **is** (after it came up from the pit).

A refusal to worship this image will bring "the great tribulation" that is inflicted by the government that has now turned away from the worship of God. As the beast

whose glory it was desired to duplicate (make an image of) consisted of ten kingdoms united under one government—ten horns on one beast, the last beast, who only had two horns when it first rose up from the earth—the pit, must grow to those dimensions; hence the suggestion will probably be thrown out that they should **unite** into one powerful government. It would seem that ten governments will fall in with the idea, for we read in Rev. 17:8, 12, that the beast that ascends out of the bottomless pit, the earth (Rev. 13:11) is to **become** a ten-kingdom power, although it only had two horns when it first rose up. The Scripture tells us that ten kings shall agree (unite) and give their power unto the beast—Rome. At the present time, A. D. 1935, Europe is supposed to be living on the edge of a volcano; the press hums with feverishly hurried preparations for war; the political atmosphere is tense with anxiety, as nation watches nation; every move is anticipated and fear grips the heart of rulers as the danger is sensed of an international war of vast importance. The only anchor that can calm the heart and still the vague premonitions of coming trouble, is the unfailing pronouncement of the **Word of God:** that Word that declared to Israel that, if they disobeyed God's commands, they would be scattered to the four winds of heaven, a homeless nation, wanderers upon the face of the earth. This Word was **fulfilled;** nothing could hinder it. Then God told them through His prophets, that after seven prophetic years of judgment were over, He would restore their homeland to them, and He has restored it! Thus this nation of Israel has been made a witness to the infallibility of the Word of God. Has that Almighty Voice spoken in regard to the coming crisis? Are the nations about to engage in another beastly endeavor to anihilate each other? "To the Law and to the testimony", upon this alone can the Christian rest, **knowing** that nothing, absolutely **nothing,** can hinder the God-ordained program from being carried out. Our answer from the oracle of God is: **"They shall unite"**! Before the last great Armageddon battle can take place, that battle that ends in the complete rout of the enemies of God and His Word, and His people, a government is to be formed that consists of ten kingdoms united! This

"beast" is the agent selected by God (Rev. 17:17) to apply the purifying fire of **judgment** to the people in the Gospel net (the kingdom of heaven) who were found to be "bad" in the estimation of the Judge; the Bible tells us that this union of ten municipalities will be opposed to Christianity: they will hate anything that professes the name of God. The union of these antichristian governments, and the persecutions that they will inflict upon religious people, will be "the great tribulation" that must take place **before** the Armageddon battle occurs: this united government is the very "beast" that goes forth to that last great battle against the one on the white horse. Who is going to sound out the call for union? Who will tell them that the best way to protect themselves is to protect each other? What leader will arise and show them that the way of wisdom is to **unite** for strength instead of annihilating each other? Will it be the false prophet? God has said that a **united** government shall bring to pass His threatened judgments; **Only** a united government would have the temerity to oppose the powerful hierarchy that poses as God's representative in the earth, and has always hindered—"bound" the adversary (Satan) hitherto. But we can see that this hinderer's power and influence had already been greatly weakened, else the temporal power could never have been wrested from the papal states.

And now the words of God spoken in judgment upon the unfaithful church, are to be fulfilled. What are the words of God? "He that leadeth into captivity, shall go into captivity: he that killeth with the sword must be killed with the sword". The cup of anguish that she (the church of Rome) filled for the martyrs, is to be filled to her, double. These ten kings "have one mind" and that is hatred of God! Note the mind that has filled Russia, Spain, and Germany, with Austria beginning on the same path. Have we not seen that mind manifested in one government after another although they have not yet **united** to "make war with the Lamb"—Christianity? They have not yet attempted to **force** mankind to turn away from the worship of Him who is the **image of God!** The worship of our beloved Lord (God's image) was introduced with mighty signs and wond-

ers, by the power of the Spirit of God"; even so, the worship of this great image is to be induced by "great wonders" which will deceive "them that dwell on the earth by means of those miracles that he had power to do in the sight of the beast". Rev. 13:13, 14. Paul told the Thessalonian Church all about this "Wicked" that was to be revealed **after "the man of sin" was taken away!** "And **then** shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him (the image, the false prophet) whose coming is after the working of Satan with all power and signs and lying wonders". 2 Thess. 2:8, 9.

This is the time when "the enemy comes in like a flood", hence, according to God's promise, the Lord is about to "lift up a standard against him". At this time the false prophet will be showing forth great signs and wonders "to deceive if it were possible, the very elect", which fact Jesus gave as a sign that the end of the Gospel age was at hand. Matt. 24:24. He tells here of the false Christ (the image prophet) but warns us not to believe; then He gives the true evidence of His presence: it is the **lightening** that shines out of the east. The Greek word "astrape" translated "lightening" here, occurs also in Luke 11:36, and is there rendered "bright shining". When this shining forth of the righteous as the sun takes place (Matt. 13:43) it is the **infallible evidence** that the Lord has come and has clothed them with "the glory that shall be revealed in us". And then they are gathered "as eagles" where the carcase of Israel is waiting. They are not gathered there for food—eagles do not eat **dead** things, and besides that, there is no meat on those bones: "Lo, they were very dry". Eze. 37:1, 2. Here, before the people who once rejected Him, the image of God will shine forth in glory far exceeding His first coming, when "the light of the glorious gospel of Christ, who is the image of God" shone upon them. 2 Cor. 4:4. But their minds were blinded at that time. But now, the long and bitter judgment that they have endured during the gospel age, is ended. John the Baptist said that the nation of Israel was cast into the fire at the beginning of this Gospel age, Matt. 3:10. and now, at its close, their "purging by the

Spirit of judgment and the spirit of burning" is nearly over. The day of Jacob's trouble is ended, and the cup of trembling (Isa. 51:22) thou shalt **no more** drink again. But I will put it into the hand of them that afflict thee—Great Babylon. see Rev. 18:6. Now the fallen church, who once put her bridle in the mouths of Christians and Jews alike, will feel in her own jaws the terrible bridle of antichrist. Isa. 30:28. The great tribulation is now to begin, and while it goes on the twelve tribes of Israel will be sealed in their foreheads by their shining teachers. Rev. 7. The great Prince that standeth for the children of Daniel's people will then be with them. Who is He? When we know what His name means, we shall know who he is; His name (Michael) means: "Who is **like God**"! The Head of this body that now "wears the image of the heavenly" is the **image of God,** and every member of His body is conformed to the image of the Son. Is not the name "Michael" one of the many names of Israel's Prince who returns to them, bringing His teachers with Him to enlighten them? Dan. 12:1-4. Thus the gospel day, the first day of the new creation ends, and "the day of His preparation" begins. The promised Elijah comes to turn the hearts of the children of Israel to their fathers **before** the great and dreadful day of the Lord comes, that shall burn as an oven. During this day of preparation, those who are enduring the great tribulation, will wash their robes and thus they also will be prepared for the great day of God, that is to come **after** this day of preparation is ended.

Jesus has given us many signs whereby we may know that the end of the gospel day, during which the body of Christ (the temple) has been built, is at hand. The day that follows it will be the day of judgment to the unfaithful church, when they will "go away into agelasting fire, while the righteous shine forth as the sun as they prepare Israel to receive the Messiah, and with Him the promised inheritance. Micah 4:8. The prophet Nahum gives us a sign that shows us that we are moving rapidly into that day. He says: "The chariots (automobiles) shall be with flaming torches (the head lights) **in the day of His preparation**"—the day we are entering now. "The chariots shall rage in

the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings". How literally this is fulfilled: how they do "justle" one another! When Jesus was giving us the signs of His coming, He said: "And when ye shall see these things come to pass, then look up, and lift up your heads, for your redemption draweth nigh". In what does this "redemption" (Gr. loosing) consist? Paul says that we shall be **"changed".** What is this change that awaits the living saints when Jesus comes? We will see how the Scriptures answer this question.

THE DAY OF HIS PREPARATION. THE SECOND DAY OF THE NEW CREATION.

The Building of the Lamb's Bride: The New Jerusalem. The Fiery Judgment of Great Babylon.

It has always been taught that those of the body of Christ who were alive at the second coming of the Lord, would be immediately translated into celestial beings; but an examination of the many talks of Jesus, also of the writings of the apostles, and of the Old Testament types, reveals the fact that a wonderfully glorious period of **terrestrial** glory precedes the entrance into the celestial state. Jesus tells us that there is to be a **harvest** at that time—the end of the Gospel dispensation; we read that He sowed some good seed when He was here on earth, He planted a garden in fact. In this garden He, the second Adam, has placed His church: "A garden enclosed is my sister, my bride"; sang the prophet. Here He "walks with us, and He talks with us, and He tells us we are His own"; here we eat of the tree of life, and live by Him. Into this garden, this paradise, Jesus lovingly welcomed the repentant thief. Luke 23:43. Paul, knowing that the ancient enemy who deceived our first parents was also here in this paradise, warned the church to beware of his devices. 2 Cor. 11:3. Is it not evident that the church has been restored to that place in paradise occupied by Adam **after he fell,** when he was clothed by the coat from the slain Lamb? Paul tells us that "he that is baptized into Christ hath **put on** Christ": been clothed by Him. But there is a higher place in paradise than this: a place where Adam had dominion, was **enthroned** over all things, even the young lion and the dragon; no enemy could touch him; even disease germs, those unseen emissaries of death, were kept out by the glory that was a defence, a covering. We have no difficulty in seeing that our beloved Lord and Master was in this position after He received the acknow-

ledgment from heaven that He was the Son of God. He was in the image of God; He had dominion over the winds and waves; the unbroken colt yielded meekly to His will, and disease and death fled away before Him. He knew that the angels would bear Him up in their hands; it is clear from this statement that the 91st psalm described that blessed place of security and peace occupied by Jesus, and by the first Adam before he fell. O what a loss he suffered when he went away from the overshadowing Word that joined him to God, his Life. How do we know that the Word joined him to God? Paul makes it very clear: speaking of the new creation, he says: "For the head of the woman is the man, and the Head of every man (of the new creation) is Christ, and the head of Christ (the Word) is God". We see by this that the woman was under the man, the man was under the Word, and the Word was under God, the Life. This life, this glory that was a defence (Hebrew chuppah—a covering) poured down from God **through the Word** upon the man and through him upon the woman, clothing them completely, enveloping them like a tent—a canopy; they were "swallowed up of life". Let us never forget that it comes down through the **Word,** it is this **alone** that unites us to God. When Adam went away from the Word (God's commandment) he went away from the life that covered him—the habitation of the Most High that he wore like a garment, the image of God. But the Bible is full of promises that this blessed position is to be restored: listen to the promise that God has given to His church through the apostle Paul: "As we have borne the image of the earthly, we shall also bear (Gr. phoreo, to bear continually—to **wear**) the image of the heavenly". Here is a promise that the church is to be clothed with that same glory that covered Adam when he was created in the image of God; that glory that was a defence—a covering. Again God has told us through Paul, that the church is groaning to be "swallowed up of life" covered by life, and he calls this covering "our house from heaven". 2 Cor. 5:2, 4. Still again God has promised a restoration to that higher place in paradise, that "third heaven" condition: "We groan, waiting for the adoption (Gr. whyosthesia—placing as sons); that is, we

are going to be acknowledged as Jesus was at His baptism: "This is my beloved Son, hear ye Him". He did not **become** the Son of God at that time, it was a **witness** of His sonship. For this testimony those who have been baptized into the body of Christ by the power of the Holy Ghost, are longingly waiting. It is evident that none of the church is yet in this position, not even Paul, although he was caught up to this blessed third heaven in vision. 2 Cor. 12:1-4. He says that this adoption is the redemption (Gr. apolutrosis—loosing) of our **body**; our human body will then be loosed from every ailment, every weakness; God says: "I will cleanse their blood" and perfect physical health will be the result. What a change! As the church is the body of Christ, even so is a man's wife likened to **his** body; this is the reason that Paul says "the head of the woman (who typifies the body) is the man". The new creature, created anew in Christ Jesus, is always called "the inner **man**" whether the convert be man or woman, and this new man rules over the body, and when the time of translation comes, the human **body** of each one will experience the transition into perfection. Peter speaks of the change that is to take place at the coming of the Lord. "Whom the heavens must receive (retain) until the times of restitution of all things spoken of by all the holy prophets since the world began". Acts 3:21. The English word "restitution" here, is a translation of the Greek word "apokatastasis" which, literally rendered, means: **"again putting down** of **status"**; that is giving us **again** the position lost by Adam's transgression. It is the adoption—the "placing as sons" that Paul says we long for, and this, Peter says, takes place when the heavens retain Jesus no longer. He (Jesus) has told us that when He (the "nobleman") returns, He is coming back to the people who would not have Him to reign over them. Luke 19:14. As the church is going to be caught away to **meet the Lord,** we can know just where they will meet Him in the air as He goes back to Jerusalem, there to shine forth as the sun, while the darkness of antichrist's rule spreads over the rest of the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. This glory will shine forth from

the sons of God when Jesus comes; for this the church is calling: "Let my beloved come into His garden and eat His pleasant fruits"; Jesus will answer this call some day, and then: "Or ever I was aware, my soul made me like the chariots of Aminadab"—margin two armies. That is the resurrected dead and the translated living. Jesus has told us where he is going to take them: "where the carcase is thither will the eagles be gathered together". "And His feet (the last living members of the body of Christ) shall stand in that day upon the mount of Olives". What is He here for? Has He not promised that He would restore their land to them? Amos 9:14, 15. Yes, and He has kept that promise. Has He not promised that He would restore to them judges (prophets) who should rule them as at the beginning? Yes, He has; Isa. 1:26; and Matt. 19:28. Has He not promised that they should have some **teachers** whom they could **see?** Yes, He has: Isa. 30: 20, 21. And has He not said that those teachers should shine as the brightness of the firmament? Yes, He has. Dan. 12:3. At what time are those teachers to shine forth? At the time of the resurrection of the dead! Dan. 12:2. The "wise" who shine forth at that time are called "teachers" in the margin. These are the ones who come with Jesus: the ones who have been baptized by the power of the Holy Ghost into His body. The ones who are now to minister to the Zion who has been forsaken so long. "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations". This is going to take place under the ministration of the sons of God. Jesus said: "Greater works than these shall ye do, because I go to my Father"; this promise is yet to be fulfilled; but when the manifestation of the sons of God takes place, **then** glory will be seen such as has not entered the heart of man. When Jesus returns, He will call His servants to whom the talents had been given, that they may give account of their stewardship; "And then shall every man have praise of God". And then He will place one man over ten cities and another over five. Why are they placed over them if not to **teach them?** What are they going to teach them?

Jesus tells us that they must first be slain: "But those, mine enemies, which would not that I should reign over them, bring hither and slay them before me". Luke 19:27. Nothing but death can free them from the law—the husband to whom they were bound. Rom. 7:4. That law could not give them **life**; they could find **that** only as they went down into His death to meet Him: **there** the lifegiving power of the God to whom they were now reconciled, flowed down in answer to "the blood that speaketh **better things** than that of Abel"—which cried for vengeance. They must go down into that death in order to be married to Him who is raised from the dead. After this slaying they will be ready, like Saul of Tarsus, to inquire: "Lord, what will thou have me to do"? "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn". "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten". "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore". Eze. 37:26. Read all of chapters 36 to 39 inclusive. Is there any indication given us in the Scriptures as to **when** these blessed teachers are to be given to Israel? Yes, it is to be when they are **multiplied** and increased in the land. Turn to Jer. 3:14-16; "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to my heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land (after many have returned) in those days, saith the Lord, they shall say

no more, The ark of the covenant of the Lord, neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more". Why? Because they are learning the **new** song now. This seems to be an indication that the Lord and the members of His body will not come to them until the land is **well populated.** When they come, shining forth as the sun, it shows that a new day has begun for Israel: and Jesus says that this lightning (Gr. **astrape**—bright shining) will finally be seen even to the West. Matt. 24:27. It is the bright shining that comes from the sons of God, who now "shine forth as the sun in Israel—the kingdom of their Father."

Thus God will prepare them for the "healing" that awaits them in the third day! What is this healing? What is the promise that awaits Israel? Paul declares that the **adoption** pertains to Israel! That glory spoken of in Isaiah 4:3-6. The **first dominion** shall be given to the daughter of Zion. Micah 4:8. Jesus passed through this terrestrial glory before His resurrection; He manifested it for three and one half years, and then He ascended up into the **celestial** glory "far above all heavens": even the third heaven glory was left behind as He went "from glory to glory"; and He has promised His church that they shall follow Him: they also will pass on above the third heaven condition, when the time comes for Israel to enter it; thus the glorious garment with which the church has been clothed upon, will fall for Israel, even as Elijah's garment fell for Elisha. God promised Israel that He would send Elijah to them, and it is a power endued Elijah **class** that ministers to them during this preparation day. Isaiah has told us what is going to occur while Israel is being taught: turn to Isaiah 30; he here gives a prophetic survey that is very instructive. From the first verse to the twelfth, he reminds them of their sins; then, in the next five verses, he speaks of the threatened judgments that have now been fulfilled upon them. In the next two verses he speaks of the restoration to their own land, which promise has now been fulfilled. He then goes on to tell them of the **teachers** that are to be given them; then on to verse 27, he tells of both spiritual and temporal blessings that are to be given them under these teachers. With verse

27 he begins to speak of **wrath** that is to be poured out upon the nations; the Hebrew word "goi" rendered "nations" in this passage, is often translated "Gentiles". We read that when the cup of wrath is taken out of Israel's hand, it will be put into the hand of them who have afflicted them. Isa. 51:22, 23, and Rev. 18:6. It was Great Babylon—the fallen church, composed largely of **Gentiles,** who had afflicted Israel and these are the Gentiles who are now to drink the cup of wrath. Isaiah says (verse 28) that there shall be a "bridle in the jaws of the people, causing them to err"; this must be an unrighteous law enacted to turn people away from God, and Rev. 13:15 shows the fulfillment of this prophecy. The refusal to obey this law, will bring "the great tribulation" and while this is in progress, Israel will be sealed. Rev. 7. Isaiah says (Ver. 29) that they shall have a song at this time, "as when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord". Thus, when Israel comes out of the furnace of affliction, those who have persecuted them will descend into it. These are the ones who go into a fiery furnace at the end of the Gospel age. Matt. 13:50. and the unrighteous government that kindles this fire, is the instrument sent by God to fulfill His will. Rev. 17:16, 17.

Joel describes the attitude of this antichristian government against God and His people: "The land shall be as the garden of Eden (God's garden—the church) **before** them, and **behind** them a desolate wilderness". All Sunday schools will be closed; the light of the Gospel sun will be shut out—the preaching of the Gospel will be stopped; the moon will not be suffered to shine—no preaching of the Mosaic Law will be permitted. Under these conditions the nations will "forget God", and the result of this will be that "Darkness covers the land, and gross darkness the people". The tribulation brought about by this antichristian government will be agelasting: but when the words of God spoken in judgment against the unfaithful church have been fulfilled, and the **object** of that chastening (the purging of the church) has been accomplished, and Israel has been sealed and prepared to receive the adoption that pertains to them,

then that terrible reign of antichrist will come to a climax. Then he will think an evil thought in his heart; Eze. 38:10-13. The desire will take possession of him to silence that song that floats up from the mountains of Zion "as when a holy solemnity is kept". Isa. 30:29. And so the dragon, and the beast, and the false prophet, begin to gather an army to go up and put an end to the joyous worship that is carried on there. He does not know that the Lord has been getting **His** army ready during this day of preparation, and He now has 144,000 that "follow the Lamb whithersoever He goeth"; these are the armies that follow Him on white horses when He goes forth to war. Rev. 14:4; 19:11, 14. God has said that He would use **Israel** to subdue the rebellious nations of earth. Jer. 51:20; but the weapons of their warfare will not be carnal, it will be the mighty power of God resting upon them; and for this power the Lord has commanded them to seek at this time of need. "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord". Joel 1:14. **Now** they need the dominion spoken of in the 91st Psalm, the terrestrial glory that covered the first Adam in paradise, and the second Adam during the three and one half years of His ministry to Israel—the same glorious covering that will clothe the living members of the body of Christ as they are caught away to meet the Lord and go with Him to that dead carcase of Israel that He has promised to quicken to life. Those whom He has promised to heal **the third day**—that **great** day that is now at hand. "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight". Hosea 6:1, 2. This is the great third day of the new creation. Now **Israel** is about to enter life—be **clothed** with it, as the overcomers of the Gospel church were clothed at the coming of the Lord. God says: "I will cleanse their blood that I have not cleansed" and they will be endued with the first dominion, exemplified by the 91st psalm. When Elijah was caught up, his mantle (Hebrew **addereth** —an honorable, glorious garment) fell for Elisha! Now

Paul has told us that the adoption—the terrestrial paradise glory with which the overcoming church is to be clothed—**belongs to Israel;** Rom. 9:4. When, therefore, the members of the body of Christ, their glorious teachers, have crossed Jordan and ascended up as Elijah did, the honorable, glorious garment with which they have been clothed, will descend upon the 144,000 sealed ones of Israel, and then Jerusalem will be called the throne of the Lord". Jer. 3:16. Before that throne the nations who have forgotten God, will be judged. Ps. 149:4-9. As Jesus told His disciples just before He ascended up to the right hand of the Father, that they should **follow** Him, and as He also told them that they should have a life **more abundant,** it is evident that a life **beyond** the terrestrial, paradise glory enjoyed by Adam, will be their blessed portion! Adam was not corrupt, but he was **corruptible,** and the church of God is going to "put on **incorruption".** A glory that hath not entered the heart of man, will be theirs with Jesus their Head, at the right hand of the Majesty in the heavens, there to shine down upon the New Jerusalem, and she in turn like a sparkling jewel, **reflects** that light down upon the nations. Rev. 21:23. Thus we see that the members of the body of Christ are partakers of the **divine** nature; 2 Pet. 1:4; this is the **high calling** of God in Christ Jesus, far above the life that Adam was given and lost; for Adam was given the **terrestrial** glory that Jesus, the second Adam, laid down for our sakes: the glorious garment that the body of Christ has worn while they were teaching the new song to the 144,000 sealed ones of Israel. As Elisha joyfully picked up Elijah's mantle, even so will these prepared vessels receive the insignia of the adoption that pertains to Israel, as it falls from the body of Christ, who now ascend up into the **celestial** glory to be with Jesus their Head. As Elisha, wearing Elijah's mantle, met and cursed the children of Belial who railed on him, even so will glorified Israel sit in judgment upon the nations who strove to turn them away from the worship of God. Israel was God's "called": Isa. 48:12; and God has never changed His mind about it: "For the gifts and the calling of God are without repentance"—change of mind. "And thou, O tower of the flock, the stronghold of the

daughter of Zion, unto thee shall it come, even the first dominion; (the dominion, the glory, given to Adam in paradise); the kingdom shall come to the daughter of Jerusalem". Micah. 4:8. Against this heaven endued army and their Prince on white horses, the beast and the false prophet go forth to war. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army". The "strong delusion" emanating from the false prophet who accompanies the beast, has deceived them completely, and the "bridle is in the jaws of the people causing them to err". Encouraged by their success in overthrowing the outward emblems of Christianity, this great red army will unitedly proceed to measure their strength against the hosts of God in Palestine. Of this army God has spoken thus: "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwelleth in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord". Jer. 49:16. This is spoken concerning the hosts of Edom—which means "red". This great red army, with their "death beams" and their poison gasses, and scientific inventions, think they can overcome the great Prince who protects Jerusalem. God has spoken of this onslaught of antichrist by all His prophets, and foretold the result. Joel says: "Like the noise of chariots on the tops of the mountains shall they leap (aeroplanes?) like the noise of a flame of fire that devoureth the stubble (the motors?) as a strong people set in battle array. Before their face the people shall be much pained, all faces shall gather blackness". **Then** the Lord shall utter His voice before **His** army, for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it"? "The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel". Joel 2:5, 6; 3:16. Now turn to Ezekiel 38:17. "Thus saith the Lord God: Art thou he of whom I have spoken in old time by my servants the

prophets of Israel, that I would bring thee against them? . . . . . For in my jealousy and in the fire of my wrath have I spoken; Surely in that day there shall be a great shaking in the land of Israel . . . . and all the men that are upon the face of the earth shall shake at my presence . . . . And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones"; Is not this the hail that He has "reserved" against the time of trouble; against the day of battle and war? Job 38:22, 23. There is a pathway around the sun that is traversed by a "swarm" of asteroids; the earth has never met that swarm when it crossed their pathway: it is "reserved" against that day when puny man, who has forgotten God, pits his electrical devices against the One on the white horse. "And I will plead against him (Gog) with fire and brimstone. Thus will I magnify myself, and sanctify myself. And I will be known in the eyes of many nations, and **they shall know that I am the Lord**"—the One whom they have despised and forgotten. "And the beast was taken, and with him the false prophet that wrought miracles before him. These both were cast alive (while they still existed, before the kingdom had died out) into a lake of fire burning with brimstone". This whole system, the government and the strong delusion it has sponsored, will go up in flame like a piece of tissue paper, and the people who have been ruled and deceived by them, will be slain by the sword proceeding from the mouth of Him who sat on the white horse. The same sword with **two** edges that has slain all through the Gospel age; one edge slays the old man and the other gives life. "I kill and I make alive". The same sword that slew Israel when they were brought before the "nobleman": "But those, mine enemies, which would not that I should reign over them, bring hither and slay them before me". Luke 19:27. Even so now, when the nations stand before His great white throne, they will be slain by that same sword—the Word of God. The Prince on the white horse is now victorious: "Ask of me and I will give thee the nations for an inheritance, and the **uttermost part** of the earth for a possession". This promise is now

fulfilled and the King of kings receives His inheritance: "All nations and the utmost part of the earth". This is His wedding present from His Father, and He now places His beautiful bride upon His great white throne. Let us listen to the song of rejoicing from His faithful people; "And I heard a great voice of much people in heaven, saying: Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God. For true and righteous are His judgments: for he hath judged the great whore, which did corrupt the earth . . . . and hath avenged the blood of His servants at her hand . . . . Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. It is her blessed teachers—the **body of Christ,** the Bridegroom, who have made her ready, sealed her. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints". Rev. 19:1-8. This is the "adoption" that Paul says **belongs to Israel.** Rom. 9:4. It is the terrestrial paradise glory that was enjoyed by Adam before he fell. **Now** Jesus is ready to grant "the kingdom to Israel" that the apostles thought was due after His resurrection! Acts 1:6. **Now** Jerusalem is to be called "the throne of the Lord". Jer. 3:17. Let us see what St. Paul has to say about this reign of Christ over the nations: he tells us that He is to reign until He has put **all enemies under His feet;** there will be no enemy left when His reign is over; and when John's vision, recorded in Rev. 20, is correctly understood, it will be found to be in perfect harmony with Paul's statement. There will be no dragon let loose after the reign of Christ is over, all enemies are subdued as Paul says; the thousand years of the dragon's binding are over **before Christ's reign begins,** and he is out deceiving the nations, and helping the beast and the false prophet to gather them for the Armageddon battle. Rev. 16:13-16. We know that Paul had great wisdom, and a clear understanding of God's will and purpose. We also believe that John was inspired by the Holy Ghost as the series of visions (having different beginnings and endings) of which the Revelation is composed, were presented to him. In the vision of the opening of the seals, he was in-

structed in regard to the future (largely as it concerned his own people, the Jews) from the first coming of Jesus, down to the time of the fiery judgment of this world. The next vision covers the same period of time, from the birth of the gospel church to the judgment of the world in general, and relates the same events as they affect the **church**; the two histories are interwoven, and forecast events to the great judgment day when the nations stand before the great white throne. Then John is given another vision that only goes back to the time of the rise of the **harlot** church, her final appropriation of the reins of government—the taking over of the **temporal** powers as well as the ecclesiastical authority. John carries this history along to her downfall and gives a prophetic view of her judgment; this vision goes only to the end of the judgment of the **church,** which takes place **before** the judgment of the world, as the church is judged by, and purged under, the cruel reign of antichrist, which must take place **before** the judgment of the world, because the antichrist government is destroyed at the very beginning of Christ's reign over the ungodly world.

Let us now consider the vision given to John concerning the binding of the great dragon; Rev. 20:1-3. He describes this dragon in chapter 12, and declares that he is Satan, the old serpent. The prophet Ezekiel describes an exactly parallel case in Eze. 29: 1-3. He tells us of an old dragon that God said was **Egypt**; and shows how he was put down into the pit; chapter 31:16-18, became dead, 29:12, 31:18, and should be desolate forty years. Jeremiah also tells us of a great dragon that swallowed up Zion, Jer. 51:34, and was cast into the pit. Isa. 14:4, 15. Both these dragons were kingdoms that were enemies of Israel. Now we will turn to Rev. 12, and read about the great dragon that sought to devour, "swallow up" the infant church as it was brought forth. Is this also a kingdom that was an enemy to Israel? History tells us how **Rome** tried to exterminate the Christain church by ten terrible persecutions. We read of no other persecutor than this seven-hilled city, and the angel told John that the seven hills were seven heads, and the ten horns were ten kings, evidently he was describing Rome. We read how this great dragon made war: Whom

did he fight? "Our brethren"! verses 10, 11. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death". In verse 9 he tells us that this great dragon is that old serpent called the devil, and Satan. Having learned these Scriptural facts, we are prepared for a study of Rev. 20:1-3. We read here how the great dragon Satan (which means "adversary") was bound (rendered powerless) and cast into the bottomless pit, just as Egypt, and Babylon, those other dragons, adversaries of Israel, were cast into the pit. We know that Egypt was extinct (dead) as a nation for forty years, and Babylon was brought down into the same place of helplessness—loss of power; Isaiah represents the different nations thus brought down to this extinct condition, as talking with each other: "Art thou also become **weak** as we? Thy pomp, is brought down to the grave . . . . the worm is spread under thee, and the worms cover thee". Isa. 14:10,11. God has told us plainly in the case of Egypt, that their descent into the pit of death meant that the land should be desolate forty years, **without a king)** and at the end of that time they should be restored, and be a base kingdom; but the great dragon **(pagan** Rome) who had tried so hard to destroy the Christian church, was cast into the pit for a **thousand** years. Thus, as an **empire,** Rome was in the same situation as Egypt during her forty years of bondage, and remained in this condition for a thousand years. After John had recorded the casting of the dragon into the pit, he leaves him there bound (bereft of power) while he traces swiftly the history of the true church of Christ, beginning at the time when they were given **thrones:** verse four. At the same time that John saw these thrones, he also saw a group of martyrs who were beheaded for the witness of Jesus, and for the Word of God. This is the second group of martyrs John had seen; the first group were told that there were others to follow them: Rev. 6:8, 9, 11. This first company were said to **overcome** "by the blood of the Lamb and the word of their testimony", but John saw no thrones at that time—they were overcoming—not reigning. But when the second group of martyrs were suffering, John saw some thrones! Jesus had

promised these thrones when He was here with His church, saying: "When the Son of man shall sit upon the throne of His glory, **then** shall ye also sit upon twelve thrones, judging the twelve tribes of Israel". "When is He going to sit on the throne of His glory"? "When the Son of man shall come in His glory, **then** shall He sit upon the throne of His glory". This locates the time when the thrones are given: they will sit upon them when Jesus sits upon His throne, and that will be "when He comes in His glory". After John saw these thrones and the ones who sat on them, he saw the group of martyrs, and he was told by the angel that these were the ones who refused to worship the image of the beast, that beast who had been commissioned by God to burn the harlot church with fire. Rev. 17:17: This is the beast to whom ten other rulers with all the power of their armies and munitions, and engines of war, etc. upholding them, will unite in order to be powerful enough to administer the judgment fire to the great harlot church which has reigned over the kings of the earth during the early centuries of the gospel age; that church which, while it had been gathered into the gospel net, was found to be "bad" fish when the contents of the net were examined. Matt. 13:48, 50. This examination of the contents of the net, and the sending away of the unworthy, unfaithful **professors** of religion within it, unto the judgment fire executed by the ten horned beast, takes place **previous** to the judgment of the ungodly world: "For judgment shall **begin** at the house of God", hence His professed people—the Jews, the virgin church, and the harlot church, stand before His judgment throne **first**: Matt. 25:1. The Jews have already endured the judgment fire of wrath (Matt. 3:10), and it was inflicted in large part by the harlot church when she "reigned over the kings of the earth"; and now, when the Son of man sits upon the throne of His glory, the professed Christian nations pass before Him in judgment first; some going away into the everlasting punishment, the fire inflicted by the antichrist, (because of their treatment of "these, my brethren"—Israel?) some going into eternal life to sit upon the thrones as the judges and counselors of Israel. Isa. 1:26. The Saviour, when speaking of the length of the

period of the judgment of those on His left hand, used the Greek word **"aionios"**, and the translators rendered it by the English word "everlasting". When He spoke of the reward awaiting those on His right hand, He used the same word **"aionios"**, and it was rendered "eternal" although **"aionios"** signifies a period of time. It is the period when the judges and counselors (the body of Christ) are sealing Israel, and the great tribulation is in progress. Rev. 7. When the 144,000 are all sealed and made ready to receive the adoption that Paul says pertains to Israel (Rom. 9:4), even the first dominion (Micah 4:8), the **throne life**, the group that were suffering martyrdom while the sealing was in progress (Rev. 7), will also be ready to "enter life" and together they will reign with Christ a thousand years on the earth. In verse five John tells us that after the thousand years of Christ's reign on earth is finished, there will be some who will be prepared to live—enter life. Who are these? Not the body of Christ, they are the first born! Not Israel or the tribulation saints, they entered it before the thousand years began! It must be those of the nations who yield to the King of kings, and, after the judgment is over, are healed by the tree of life and **live.** This is the **terrestrial** glory that Paul speaks of in 1 Cor 15:40; while the body of Christ, those who have made a covenant with Him by sacrifice, will be with Him in the **celestial** glory that He entered when He rose from the dead. Having brought the history of the church to its blessed conclusion, John now goes back and takes up again the history of the dragon whom he had left in the pit, chained for a thousand years while he carried forward the story of the church. "And when the thousand years are expired (the thousand years of his binding, of course) he must be loosed a little season. We have endeavored to show what the Scriptures have foretold about the period of time when the harlot church sat upon the back of the beast—ruled, or governed, the kingdom. Rev. 17:3. It was a priest-ridden government.

And now we will see what history tells us about the **fulfillment** of these Divine prophecies. We are told of the great ecclesiastical power of the clergy, and finally the time came when the **temporal** power was bestowed upon the Pon-

tiff. This date is not well fixed in history:"But the temporal authority is usually traced to the action of King Pepin of France, in conferring on Pope Stephen 111. the title of Patrician (that is chief magistrate) of Rome, in 751, and in bestowing on him the exarchate of Ravenna in 756. Yet the Emperor Charlemange, Pepin's son, was styled Patrician of the Romans, and exercised imperial authority in Rome, though he is declared to have confirmed his father's donations"—Smith & Barnum. As Charlemagne received the throne of France in 771, and died in A. D. 814, the title of the Pontiff to the temporal authority probably became well established between these dates, the government becoming known as "The Papal States". Thus the woman—the church, sat on the back of the beast, the government, and controlled all its movements; the **Roman Empire** "was not" during this period, but in Rev. 17:8, we read that it is to exist again, it was to ascend out of the dust of the pit after the thousand years of bondage was over. Has it done so? was there not a great out-burst of paganism in that very country whose king bestowed the temporal power of Rome upon the Pontiff? Was not Reason enthroned as the goddess of liberty, and the worship of God suppressed? Was there not a great shaking as paganism again reared its ugly head? Turn back the pages of history to the French revolution in A. D. 1789 and see if the old dragon did not reveal himself at that time! A thousand years previously to this he had been bound hand and foot, as Rome with her tributaries became "the Papal States". What was this uprising but the old dragon wrenching itself free from the ecclesiastical shackles, and soon the horrible length and breadth of the monster was revealed in an orgy of murder and revolting sensualism as he emerged from the pit to go forth and deceive them that dwell on the earth. Has he succeeded? Alas, too well! Look upon the devotees of Theosophy; Behold the magnificent temples of Christian Science, that counterfeit of Christianity! Pick up a Saturday newspaper and read one advertisement after another of those who **profess** to bring back the dead, whom God has declared shall not rise until He calls them forth! Yes, his work is apparent on every hand. But what about the authority he

gave up? Rev. 13:2. The prophetic Word has said that the beast that **was** (the Empire of Rome) and **is not** (had been extinct like Egypt) should again rise up from the dust of the pit: Rev. 17:8. Has it done so? Did not a beast—government arise up from the **earth** (Rev. 13:11), where it had lain helpless for a thousand years, and by force wrench the temporal power from the ecclesiastical ruler? Yes, in A. D. 1870, Italy gathered her forces together, and, mid the roar of cannon, and hordes of trampling feet, took the citadel of Rome, and Victor Emmanuel, with flying banners rode triumphantly into the city; and thus once more it became the capital city of an empire. This is none other than "the beast that was, **and is not,** and yet is, and the march of revivified Rome toward power was begun. When the temporal power was rent from the ecclesiastical ruler, and Victor Emmanuel was proclaimed king, he yielded willingly to the **ecclesiastical** authority of the Pontiff; "He caused the earth (his subjects) to worship the first beast whose deadly wound was healed—the same religion should prevail: Rev. 13:12. But after a while we are told that this beast begins to show forth his dragonic, antichristian nature, and prepares to kill with the sword those who had formerly, under his authority, used it on the humble desciples of Jesus. Thus we have seen the binding of the old dragon, we have seen how he burst the bonds in 1789, a thousand years after his binding took place. We have seen how he has deceived the nations, how he has wrested "the power, and the throne, and great authority" away from the church to whom he once yielded it. The Word tells us that the dragon is to be with the beast and the false prophet gathering the people to the battle against the One on the white horse; Rev. 16:13, 14, and 19:19. Chapter 20 records the **same battle,** and tells us that these three were cast into the lake of fire at its close; hence it is evident that the dragon's chains have been broken, that his stay in the pit is at an end long before the thousand year reign of Christ begins.

When that blessed event takes place, the old enemy is in the lake of fire, Rev. 20:10, 11; and John did not say anything about his coming out after the reign of Christ is ended! We know that Paul did not think that the old dragon

was to be loosed at the end of the thousand years reign of Christ over the world, far from it! And now we have seen that John did not think so either; Paul declared that Jesus should reign till He had put all enemies under His feet, and when all were subdued unto Him, He would deliver up a pure kingdom to the Father. There is no room in Paul's theology for the old serpent to do any work after the thousand years reign of Christ is over! But after the thousand years **binding in the pit** is over, Satan will go out to deceive the nations and gather them together to battle; all must admit that this battle is over, and Christ is victor, **before** the ungodly world is brought to judgment in front of the great white throne. Rev. 20:10, 11. The beast (the antichristian government) and the false prophet (the counterfeit anti religious system that accompanied that government), and the enemy of God that moved and led both of them, were all cast into the lake of fire **before** John saw the great white throne judgment in progress, and John said nothing about any of them coming out! This white throne judgment begins the third and last great day of the new creation.

THE GREAT AND TERRIBLE DAY OF THE LORD. THE THIRD DAY OF THE NEW CREATION.

The Marriage of the Lamb.

The Fiery White Throne Judgment of the Nations Who Have Forgotten God.

The government that has rejected God and His Word is now conquered: their inventions have been as straw before the One on the white horse, and now John sees the great white throne, before which the nations who have been given to Jesus for an inheritance, must bow. What do the Scriptures tell us about this throne, this kingdom? They tell us that it is a **stone** kingdom—inflexible, unyielding, hard; that He will rule with a rod of iron. What do they have to say about the bride whom He has placed upon it? They say that she is "fair as the moon"; and evidently the King, her Bridegroom, agrees with that, for He says, caressingly: "Thou art all fair, my love, there is no spot in thee". They say that she is "clear as the sun"; John says that she is "pure gold, like unto clear glass"—clear as crystal. "And terrible as an army with banners". The King, the Bridegroom says: "Thou art beautiful O my love, as Tirzah, comely as **Jerusalem**, terrible as an army with banners". Now it is the army with banners that **enforces** the law of the King, keeps it in operation! And the inspired David sang thus about Israel: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honor have all His saints. Praise ye the Lord". John ,the Revelator, describes this same "army with banners": he says that they are **virgins** (a word that

in Scripture applies to a pure **man** as well as to a pure woman) and that they "follow the Lamb whithersoever He goeth". Rev. 14:1, 4. There are 144,000 of these virgins—the 144,000 **sealed ones of Israel!** Rev. 7:4. This "army with banners that execute the judgment written", is thus seen to be the **re-born Israel,** who have now learned to receive and love their Messiah. This is the Israel, God's bride of olden time, who have now become "dead to the law, that they might be married to another, even to Him that is raised from the dead". Rom. 7:4. This re-born Israel is thus proven to be the **bride** who sits upon the great white throne, "to execute upon the nations the judgments written". David is not the only prophet who has foretold this: the apostles well knew that God had promised this by all His prophets, hence they said to Jesus: "Lord, wilt thou at this time restore again the kingdom to Israel"? The trouble with the apostles was that they did not **at that time,** understand **how** those prophecies were to be fulfilled! Let us look up some of these prophecies that declare that **Israel** will execute the judgments written: "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms". Jer. 51:20. " Arise and thresh, O daughter of Zion: for I will make thine horn iron, and thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth". Micah 4:13. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts". Mal. 4:3. "Jerusalem shall be called the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem". Jer. 3:17. Having thus described the bride and the **first** part of her work, we will now see what the same authority has to say about the **kingdom.** The prophet Daniel, speaking of this kingdom, says: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, **broken to pieces** together, and became as the chaff of the summer threshing floors; and the wind

carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth". Dan. 2:34, 35. We know that a mountain in the Scriptures represents a kingdom, land lifted up **above** the rest of the earth. We find that Jesus spoke of this stone, told us that those upon whom it should fall would be "ground to powder": as Daniel said, like the chaff. Let us turn to Luke 20:17, 18. "The stone that the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder". St. Paul tells us that the house of Israel fell upon that stone: "they stumbled at that stumbling stone", and were "broken" by the fiery judgment that came upon them. John the Baptist, speaking of this judgment that was to come, said: "And now also the axe is laid unto the root of the trees: every tree therefore, that bringeth not forth good fruit is hewn down (cut off) and **cast into the fire.** After the fiery judgment that has "broken" Israel, is over, the Lord has said: "I will seek that which is lost, and bring again that which was driven away, and will bind up that which was **broken,** and will strengthen that which was sick". Eze. 34:16. So we see that after the fire, after the "breaking", there is binding up and healing for Israel—God's disobedient people. Many Scriptures identify Israel as the ones who should stumble—**fall** over that "rock of offence" and be broken. Does the Bible as surely point out those upon whom **"it shall fall** and grind them to powder"? Yes indeed it does, and that in the most unmistakable language—it is a **red** kingdom. Turn to Isaiah 34:5. "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment". If we turn to the second verse of this chapter, we shall see that Idumea comprises **all nations,** they have all become "reds", for that is the meaning of Edom. See Genesis 25:30. It is the red beast (kingdom) whose ten horns (kings) "agree (unite) to give their kingdom unto the beast until the words of God shall be fulfilled". Rev. 17:17. This is the same scarlet colored beast that once upheld the harlot church whom they now hate. ver. 3. This is the beast that goes forth to war

against the One that sat on the white horse, and against His army; and the kingdom (the stone) is now to fall upon them and grind them to powder; we have seen that it is Israel, the bride, that is to execute this judgment. Mal. 4:3, 1 says: "And ye shall tread down the wicked; for they shall be ashes (Heb. dry dust) under the soles of your (Israel's) feet in the day that I shall do this, saith the Lord of hosts". "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch". What day is this? It is "the great and terrible day of the Lord". Joel 2:31. 2 Pet. 3:8-12. Thus we see that those nations upon whom "the stone shall fall and grind them to powder" are also to be burned, just as Israel, who fell upon the stone and was broken, were "cast into the fire". We will now read what the prophets have said about the burning fiery judgment that awaits "the nations that have forgotten God", when the stone (the kingdom) descends upon them, and the breaking up "grinding" process begins: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible . . . . therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger". Isa. 13:9-13. "For it is the day of the Lord's vengeance, and the year of recompence for the controversy of Zion. And the streams thereof shall be turned into pitch and the dust thereof into brimstone, and the land thereof shall become burning pitch". Isa. 34:8, 9. This surely makes the **lake** of fire spoken of by John, Rev. 20:10. "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. and it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit;

and he that cometh up out of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it, and it shall fall, and not rise again". Isa. 24:17-20. The Lord told Job that He had reserved some great hail stones for this day. Job. 38:22, 23. The apostle Peter also tells us something about this day of God: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up . . . . Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat". Peter seems to be quoting from the prophets here. Then he goes on to hold out a bright hope: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness". 2 Pet. 3:10-13. We have seen that, in the case of Israel, who stumbled at the Word (Christ), the fire that John spoke of (Matt. 3:10) was a bitter, fiery **judgment:** God's wrath "burned against Jacob like a flaming fire". Lam. 2:3. After that fire had done its work and had consumed their pride and rebellion, God declared that He would have mercy upon them. Isa. 54:7. Is mercy also reserved for those who were "ground to powder" when the stone that became a kingdom and filled the whole earth, fell upon them? The Word tells us many times over, that "His mercy endureth **forever"!** Let us see if God says anything about "healing" those who had become as ashes, those who had been "ground to powder" when the stone fell upon them, those who had been burned by the white throne judgment: yes, it was the **white throne** judgment, and it was Jerusalem that executed it—God's "army with banners"! Now, after we have read about the terrible fiery white throne judgment, we find that the leaves of the tree of life were for the **healing of the nations!** What nations? Those nations that had been so broken by that

stone (kingdom) that had descended upon them, that they had been **brought to dust.** "Thou turnest men to destruction, and sayeth: Return, ye children of men". Psalm 90:3. The word translated "destruction" in this passage, is rendered "contrition" by Young's concordance: and when we consider how Webster's College Dictionary defines "contrition", the correctness of Young's translation is clearly apparent. Webster defines "contrite" as **"thoroughly broken".** He tells us that our English word "contrite" is composed of two words: con, plus "terere" which means "to rub" to **grind;** and contrition means "act of grinding". Thus, when God "turns men to contrition", He does it by the **stone** that Jesus said should **"grind them to powder"**—bring them to contrition; and the Word says: "A broken and a contrite heart, O God, thou wilt not despise"; so we see that He provided the tree whose leaves were for the **healing** of the nations, after the fire had done its work. After the stone (which became a kingdom and filled the whole earth) has fallen upon them and "ground them to powder—made them contrite, **then** "the inhabitants of the world will learn righteousness" as the prophet Isaiah declared they would. Isa. 26:9. After the judgment is over, in the last days, they will come up to Jerusalem to be taught God's ways. Now comes the **second** part of the bride's work, for she is now to become a **mother,** and children are to be "dandled upon her knees", (Isa 66, 11, 12) and taught God's ways. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and **all nations** shall flow unto it. And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more". Isa. 2:2-4. Paul tells us that these Gentiles are the children of the living God. Rom. 9:24-26. "Instead

of thy fathers shall be thy children, whom thou mayst make princes in all the earth". This is terrestrial glory. "And the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea". But Paul says that there is also a **celestial** glory. The same Greek word that is translated "celestial" is also rendered "heavenly", and we read that Christ, the Head of the church, is seated at the right hand of the Father in heavenly (celestial) places. As the body is joined to the Head, the church who have been called with a **heavenly** calling, and been made partakers of the **divine** nature, are with their Head in **Celestial** glory. We read that God and the Lamb are the **temple** of the holy city; as the body—the church, has many times been called the temple, we know that she is with her Head, Christ. And we are told that God and the Lamb are the light of the city. "And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb (Head and body) is the light thereof; and the beloved city reflects this light. We know that this is the case, for we are told that her light is like a stone most precious, and a precious stone can give no light, it can only **reflect** it; even thus the holy city, like a resplendant jewel, reflects the light down upon the nations, and we read that they walk in her light. Jesus has thus fulfilled His mission and has "brought many sons unto glory": "Behold I and the children thou has given me". Thus the nations are reborn and become "Sons of God"; and God shall dwell with (tent over) them, and upon all, the glory shall be a defence—covering. "And when all things shall be subdued unto Him, then shall the Son also be subject unto Him that put all things under Him, that God may be all in all.

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